BAPTIST LEADER

THE MAGAZINE FOR CHURCH AND CHURCH SCHOOL WORKERS

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Meet The Contributors

■ **Kenneth Cober** (*Burying the Hatchet*) is no stranger to BAPTIST LEADER readers; for some years he was Director of Christian Education of the Baptist Missionary Convention of the State of New York in co-operation with the A.B.P.S.; as we write he is moving to Buffalo, where he will be pastor of the Lafayette Avenue Baptist Church.

■ **Clarence R. Athearn** (*The Panel Discussion*) is an instructor at Teacher's College, Columbia University. He is also the son of a famous teacher: the late Walter Scott Athearn, a name to be reckoned with in religious education.

■ **Ralph Sockman** gives us the list of *Books for Pre-Easter Reading;* he is a metropolitan minister, and his list of books is wisely selected. These books will furnish profitable reading.

■ **Edwin Phelps** is well known to all Baptist readers—as General Secretary of the B.Y.P.U. of A.

■ **Marcus L. Bach** (*Resurrection—An Easter Play*) is the brilliant author of several religious plays published by the Guild of Inspirational Drama.

■ The Father-Son picture (front cover) will say something—pointedly if not poignantly—to Christian fathers who have found no time for companionship with their fine young sons.

Next Month

■ **The Girl from South Philadelphia** had a difficult—no, an impossible—time getting started, but today she is as famous a girl as America has ever produced. She got her start in a little Baptist church . . . .

■ **Nicholas Murray Butler** joins our contributors with a frank article on religion and education; yes, he is the distinguished President of Columbia University.

■ **W. J. Cameron,** famous over the air waves for his terse and altogether enjoyable talks, gives us a short one called "Sunday"—an Easter article with an everyday emphasis.

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Many readers will recall Dr. Poteat's book of last year, *These Shared His Passion.* Dr. George A. Buttrick recommended it in his list of best Easter books as being "Searching studies in glowing words of the 'inside' characters of the Passion Week."

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OF INTEREST TO BAPTISTS

■ Mission evacuations abroad are, on the whole, negligible. While a few women and children have been evacuated and brought home from war areas, most of the missionaries are standing by, in spite of famine, war, and disease.

Certain Methodist missions in Korea have been *temporarily* closed, but only due to local conditions. The only instance, so far reported, of the closing of an entire mission station due to the exigencies of war occurred in the Shansi province of China, where four missions and two hospitals of the Church of the Brethren were closed. Thirteen Chinese Christian leaders of the mission stations were reported executed by Japanese troops.

■ Twenty-five young men of First Baptist Church, Pittsburgh, have registered as conscientious objectors and are awaiting assignment to the "peace camps" which are soon to be established. To these and to the soldiers and the sailors who go into service from the church, copies of the New Testament are to be presented.

■ It is no secret that statistics on church membership are in a state of almost unbelievable confusion. Surveys taken by different authorities have produced too wide discrepencies; active and inactive memberships are not being reported as such; the church ship threatens to founder in a sea of dead wood.

To overcome such a situation, at least locally, Rochester is having a *continuing* religious census of the city. Under the guidance of the Federation of Churches, each Protestant church in the Federation is assigned a tract — in its own neighborhood if possible, or in some other section — in which registration cards are circulated. The cards have space for name, address and church affiliation (or preference) of each person in that district.

When the cards are filled in, they are assigned to churches for which the person enrolled has expressed preference. It is a *yearly* survey—and the most intelligent large-scale attempt to straighten out a bad situation that we have yet seen.

■ A Negro preacher down in North Carolina has found the perfect answer to those who say they "can't come to church because they haven't suitable clothes to wear." He has set aside one Sunday in each month on which the pastor and all men attending church will dress in overalls and the women will wear only cotton dresses!

We're wondering whether there has been any improvement in attendance.

■ When Caesar's legions were building the Roman Empire, it cost Rome about seventy-five cents (our currency) to kill a single enemy.

When Napoleon Bonaparte was staging his grand effort to bring the world under his bloody heel, cost of killing for the Little Corsican averaged about $3,000 per man.

When Sherman marched through Georgia, it cost the Union $5,000 for every Confederate killed.

When the Germans faced the Yanks in France in 1917, the cost had catapulted to $21,000 per German dead.

Latest estimates for the present war tell us that it is costing $50,000 per corpse!

Going up!

It cost only thirty pieces of silver to kill Jesus Christ, but if mankind, since Jesus, had been Christian enough to get rid of war, how much money would mankind have saved — and how much human blood?

■ Rev. Newton C. Fetter, of Cambridge Mass., has been asked by the Northern Baptist Board of Education to take over the duties of executive secretary pending a final solution of the problems arising out of Dr. W. S. K. Yeaple's inability to take the office.

Dr. Fetter is a Baptist minister serving the students of Greater Boston. Son of a minister, he is a graduate of Bucknell University and Rochester Seminary, has been student pastor at Michigan as well as in Boston. For two years he served as president of the Greater Boston Federation of Churches.

■ An exact screen reproduction of Maxwell Anderson's play, *Journey to Jerusalem*, done with the original Broadway cast, is being produced by a new organization known as "Theatre-on-Film," in New York.

Journey to Jerusalem deserved a better fate than it got in Manhattan; it is a brilliantly written account of the sufferings of the Jews under Herod Antipas and it relates the story of the visit of the boy Jesus to the Temple doctors. Bad theater, perhaps, it should be splendid visual-education material for the churches.

Theatre-on-Film will make from four to six productions a year. Screened on 16-mm. film, the selections will be made available for nontheatrical showings in schools, churches, charitable and social organizations and in the home.

■ Planning colleges and filling them with studious young men and women is planting seed corn for the world.

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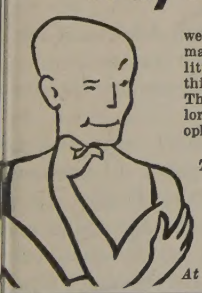

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■ The American family is getting smaller, according to Katherine F. Lenroot of the U. S. Department of Labor. During the last ten years, she says, the family declined from 4.1 members to 3.8.

Our population is aging, rapidly, she adds: the number of children under the age of sixteen was less in 1940 than in 1930.

Five million, five hundred thousand families, comprising over fifteen million people, are receiving some kind of work or cash relief; among these families expenditures for food averaged about five cents a meal, or one dollar per week per person.

Nearly one-eighth of the two million American families into which babies will be born this year will *not* have medical attention, she says.

It sounds impossible. Impossible, we mean, to live on meals that cost a nickel; impossible that in a country like this so many will die for lack of money to pay a doctor! But Miss Lenroot is in a position to know.

What could the church be doing about this?

■ Condemning the "filth and depravity which certain men traffic in under the name of literature," Dr. Norman Vincent Peale suggests that the Protestant churches set up an Index of Forbidden Books. He has met some encouragement, much opposition. Anticipating opposition, on the ground that such an Index would interfere with intellectual freedom, Dr. Peale remarks:

"They need have no fear on that score, for the intellectual element in such books (obscene, indecent books) is not what you would call outstanding. A one-cylinder brain can get it all without half trying."

■ Calling all Baptists:

Says Rev. Paul V. Galloway, thirty-six years old and pastor of the First Methodist Church of Forrest City, Ark.: "Religious freedom has been the most devastating force of church work. . . . . I believe that the church and state will not in the end be separated. Separation has caused a lot of . . . . religious antagonisms. Separation of church and state must go!"

! ! ! ! ! ! ! ! ! !

■ Ministerial Association in Memphis has voted overwhelmingly to petition the Tennessee Legislature to repeal the state's poll-tax law. Thought to be the first church group to take such a stand, they resume a fight begun by Memphis newspapers. The law is seventy-two years old, and was passed originally to disqualify Negro "Republicans."

The Association felt that the whole question of the tax was a moral issue, more than a political or economic one.

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OF INTEREST TO BAPTISTS

■ Keep in mind the date for the Northern Baptist Convention—May 20-25, at Wichita, Kan. The first evening will be devoted to the general theme, "Baptists Come to the Plains." At that time the thrilling story of Baptist beginnings, growth, and present strength in the area will be told.

Dr. C. N. Arbuckle, of the First Baptist Church, Newton Centre, Mass., will give the devotional messages at the close of the morning sessions, Wednesday through Saturday. At the Sunday evening session Dr. C. Oscar Johnson, of St. Louis, will give the address. Governor Harold E. Stassen, of Minnesota, will speak at the men's banquet Saturday evening and also at the general session of the Convention on Sunday afternoon.

The Ottawa University Choir and the Bacone College Glee Club will provide the Convention with especially interesting music.

Three anniversaries will be appropriately observed at Wichita: the seventieth of the Woman's American Baptist Foreign Mission Society, the fiftieth of the B.Y.P.U. of A., and the sixtieth of the Baptist Missionary Training School in Chicago.

■ Lutheran leaders, deeply concerned over the sad truth that church-related temperance organizations are making little (if any) progress, are calling for reorganization and unification of such groups under one banner. They include the Anti-Saloon League and other national temperance bodies now in existence.

The Lutherans are right. The church Drys have made two fatal mistakes: they thought the country was dry forever when the Eighteenth Amendment was written into the Constitution, and when the Eighteenth Amendment came out they developed a defeatist, "we-can't-do-much-now" philosophy on the whole liquor question. Let's get together and do the job as it should be done.

■ Disturbed because the present voluntary weekday system of religious education in his city (Buffalo) has failed to reach many unchurched children, the Rev. Bernard Campbell offers a solution:

"If the government really thinks that religious and moral education is advantageous to the well-being of the country, then the government should require children to attend churches of their choice or religious or cultural classes on Sundays. *This could be enforced by a truant officer system similar to that used in the public schools.*"

That, we think, might work in Russia. But this is America.

■ We read in *The Church Monthly* o Riverside Church: "In the light of the large increase in the adoption of pensio plans in business and the growing feel ing that some provision for old age is a appropriate concern of the employer, th trustees felt that as Riverside Churc has set standards in many other fields o religious work and management, so i should be a leader in this one . . . . So, Riverside is taking free-will sub scriptions to a pension fund.

The church employs more tha seventy, including the ministerial staff as we go to press, their Retirement Fun has reached a total of some $90,000, an the end is not yet. It comes in connec tion with the one hundredth anniversar of the church.

■ Rev. J. M. Criswell, First Baptis Church, Mullins, W. Va., places a cop of the story-paper YOUNG PEOPLE i the hands of every family in the church The name is written on the copy, whic is handed to some member of that famil on Sunday morning. If no representa tive is present, a member of the callin committee takes the paper to the hom that same afternoon and reports to th pastor the reason for the absence.

CONGRATULATIONS TO

Lawton Baptist Church, Lawton Mich., upon the celebration of it seventy-fifth anniversary. Prof. Lemue Smith, of Kalamazoo College, gave th anniversary sermon. The history of th church was reviewed by Dr. Coe Hayne whose father once served as pastor there

Grace Church, Denver, Colo., o their thirtieth anniversary. Rev. G. H Wertz has been the pastor for the las six years.

Brighton Church, Brighton, Colo. which has passed its twenty-fifth mile stone.

Baptist Church, of Derry, N.H. Dur ing the sixty years of its history thi church has had only four pastors.

The Baptists of South Dakota, wh have purchased the Swan Lake Baptis Camp property. The State Convention holds the title.

First Baptist Church, Medford, Mass. now making plans for its one hundredt anniversary. Rev. Alexander Henderso is the pastor.

Rev. W. G. Towart, who has com pleted twenty-five years of successfu work as pastor of the Baptist church of Bennington, Vt. He has made a sig nificant contribution to Christian educa tion as president of the Vermont Counci of Religious Education, dean of the Ver mont School of Religious Education fo several summers, and most of all as dea of the New England Baptist School o Methods, at Ocean Park, Me.

OCKS and ROSES
Out of Our Mailbag

litor, BAPTIST LEADER

ear Sir:

In reply to reader C's letter against e good old custom of shaking hands th the minister at the church door, sh to say that I am thankful that this stom is still observed. . . . .

About the germs: I welcome them adly. In fact, I am making a lifetime llection of them. Among my germs u will find the germ of unadulterated iendship, the germ of sincere well-shing, the germ of friendly helpful-ss . . . . true good will . . . . Christian pe . . . . cheer . . . . I am wishing for y germs a long, healthy, and happy e and more wholehearted, warm hand-aking among Christian people.

J. L. Whatley,
Munhall, Pa.

Editor, BAPTIST LEADER

ear Sir:

I cannot help but remark how sorry feel for the individual who would like inisters to "stop passing germs from e to another by the filthy hand-shaking bit at the door," for this person has mpletely missed the whole idea of hristianity.

I wonder how it would sound if nday morning, as superintendent of a nior high school department, I told y young people that in John 15: 12 hrist said, "This is my commandment, at ye love one another as I have loved u . . . ." and by so doing we help read good will and promote peace—t "young people, don't you dare shake nds today with anyone; it's a filthy bit!"

No doubt he (writer of the letter) ays away from church because it isn't rfect. How lonely he'd feel if it were!

Mrs. L. R. Flint,
San Bernardino, Calif.

This is one of those arguments that just goes on and on; it should go on and on in a democracy; we appreciate reader Flint's interest and position!

ditor, BAPTIST LEADER

ear Sir:

"While writing I want to compliment u on the BAPTIST LEADER. Personally, think it is the best we have had for me time, although the others have all en first rate. However, the articles in is issue "hit the spot." We are going make it the spearhead for introduc-g all Baptist materials into our church hool—which has never been the case. here will be some obstacles, but I feel re we can overcome them."

Gilbert B. Christian,
Assistant Pastor,
Grace Baptist Church,
San Jose, Calif.

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In Young People, next quarter—

An inspiring Easter Issue, containing a fine article prepared especially for YOUNG PEOPLE:

"I AM A REFUGEE"

Two years ago, when the Germans marched into Czechoslovakia, there began a life-and-death struggle between the conquerors and the conquered. From the terrors inflicted by the Gestapo, the *certain victim* managed to escape, and he found a home in the United States. To our interviewer he has told his graphic story. He says: "There are but two minds, two ways of thinking, left in our world. One of them is the criminal mind; that's the Nazi. The other is the Christian mind. There is only ONE mind that can save the world: the Christian mind! You must tell America that!" This article is profusely illustrated with actual photographs of the Nazi invasion. It is an amazing document.

A short story by Anne West entitled:

"WRITE ME A LETTER"

After the ruins had stopped smoking, John Delafield picked his way among charred pews, over shattered stained glass, to the study of his church that had burned the night before. What could he salvage from the devastation of fire and water? Then on his desk, between the pages of his cherished Bible, was a letter addressed to him—in his wife's handwriting! What did it say? You must read the story.

ALSO: Chapter 11, "The League of Hook-Nosed Men"; a Picture-Page of Famous Easter Paintings, and Easter Editorial.

And in the issue for Mother's Day, May 11:

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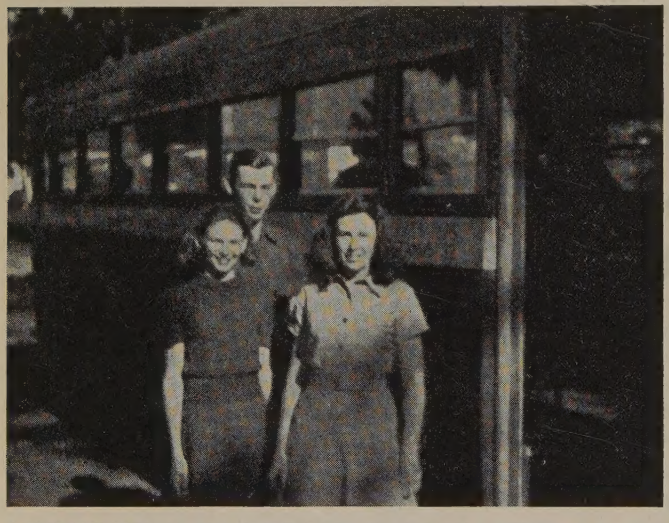

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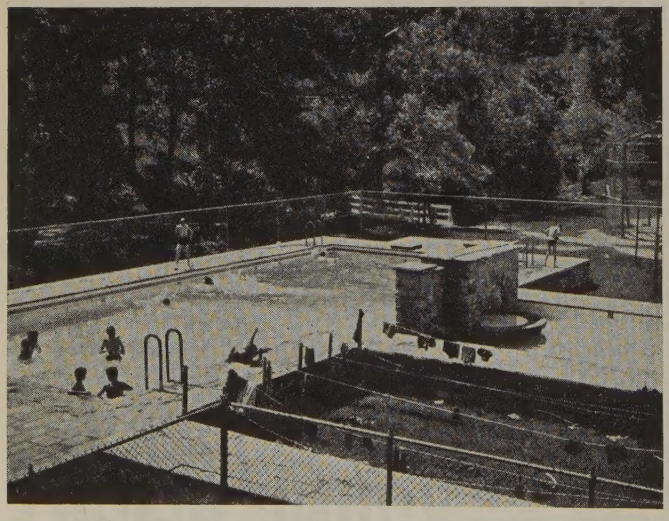
THE STORY OF THE OTSQUAGO V

SCHOOLS, AND HOMES ARE CO-OPER

SIDE by side, two great institutions have raced down the American highway: the church, and the school. The school, being a community business, took the lead early; the church, divided, lagged. It is sad, but it is true.

It still goes on. Protestantism is about the most highly competitive unit in our modern society; competing, we lay waste our powers, while the school forges ahead. Only occasionally do we find a bright spot in the picture—a spot like the Otsquago Larger Parish, where church and school have joined their forces, sensibly, to work together for God and the common weal.

Where is Otsquago Valley? The crows flying from Schenectady to Syracuse fly right over it; it is one of the ten thousand valleys the wagon trains went through on their way west, and it is quite typical of America. In an area of some 175 square miles there are two thousand people (American, Russian, Polish, Ukrainian, Scotch, Dutch, Czechoslovakian, Jugoslavian, German, and English), of whom 475 are young people under eighteen years of age. You couldn't exactly call it a church-going community, in spite of the fact that for these two thousand people there are eight churches: four Methodist, one Lutheran, one Baptist, one Universalist, and one Greek Orthodox monastery in which live a company of Russian monks. It's hard to get to church; transportation facilities are always



THE SWIMMING POOL AT CENTRAL SCHOOL. THROUGH THE LARGER PARISH EFFORT, 219 OF CENTRAL'S 368 PUPILS NOW ATTEND BIBLE CLASSES

CLASSES IN BIBLE STUDY FOR EACH AGE GROUP ARE CONDUCTED BY MISS MARGARET HARRIS, M.R.E.; THE CO-OPERATING CHURCHES PAY HER SALARY

e Hatchet

PARISH IN WHICH CHURCHES,

By KENNETH L. COBER

ficult in such a farming district; besides, there have en misunderstandings and jealousies that just haven't de the churches very attractive to go to, especially to the ng people.

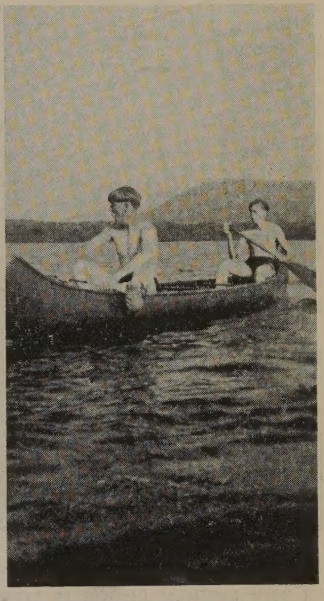
YOUTH

Youth hasn't had an easy time of it here, in times past. ere has not been much to look forward to in the way of ure employment; a large number of young people had en placed on the farms of the Valley by the County elfare Board, and that hasn't made them feel very secure very confident; education had been decidedly limited r many of them, and backgrounds were bad. Recreational ilities were meagre, to say the least. Then there was at old, old reticence about accepting and assimilating se foreign families in "an old American community"; d to that the conflicts brought over from the other side the Atlantic, and you begin to get the picture. No nder the population here today is about half what it was nety years ago!

The church, scattering its energies, was in a bad way, but th the school—ah, with the school it was different. The ool had "held up," thanks to Owen D. Young, who lived re as a boy and who gave the town of Van Hornesville

GROUP OF CAMPERS AROUND THE GREAT WHITE CROSS WHICH IS THE CENTER OF ALL CAMP ACTIVITIES; NOTE THE AGE GROUPS INVOLVED

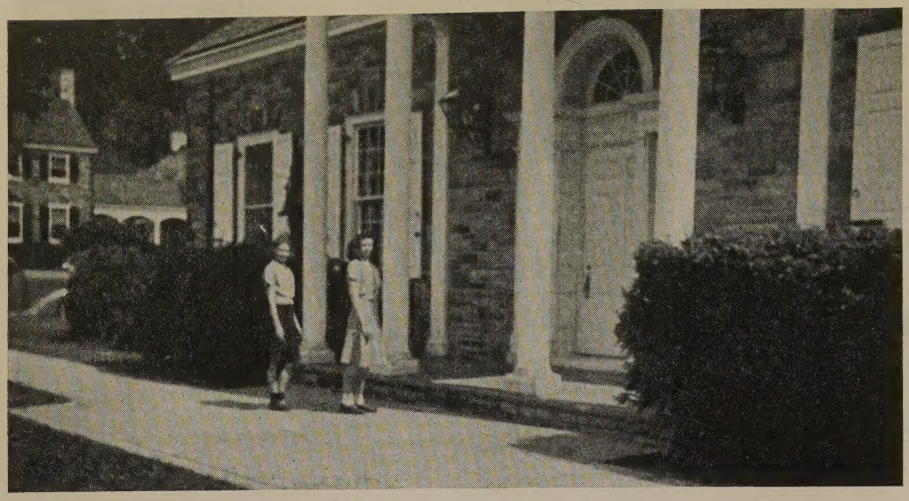
CHARLES PICKERSGILL WORKS ON FARMS DURING HIS VACATIONS



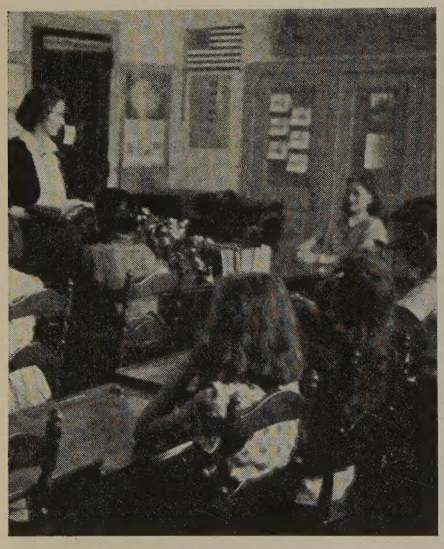
CHARLES PADDLES "STERN" AT LARGER PARISH SUMMER CAMP

E "BOOKMOBILE" DELIVERS LIBRARY BOOKS TO THE HOMES OF RAL RESIDENTS; IT SERVES AN ITINERARY OF TWENTY-SIX MILES A WEEK

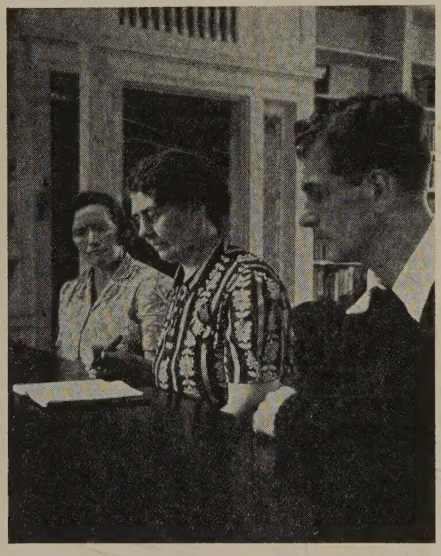
THE PICKERSGILL FAMILY ENTERING THE WARREN BAPTIST CHURCH OF JORDANVILLE, ONE OF THE CHURCHES OF THE NEW LARGER PARISH



ON THE STEPS OF THE MODERN VAN HORNESVILLE SCHOOL, FLORENCE AND GLADYS WAIT FOR THE BELL TO RING; INSIDE IS AN "ELECTRIC EYE" DRINKING FOUNTAIN

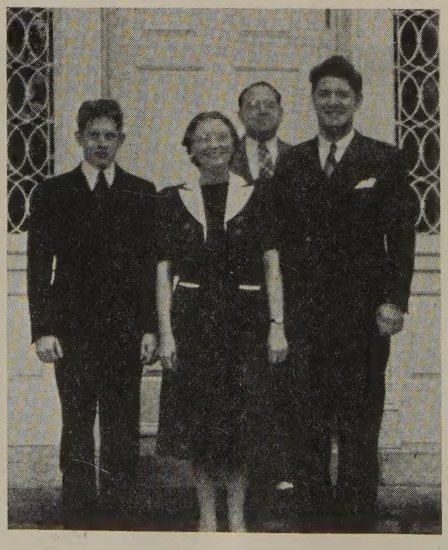


GLADYS, AT RIGHT, IS A FRESHMAN, SINGS IN THE CHURCH CHOIR, IS ACTIVE IN THE SUNDAY SCHOOL AND IN THE VESPER CLUB



MRS. PICKERSGILL (CENTER) IS SUNDAY SCHOOL TEACHER, PRESIDENT OF LADIES' AID, SINGER IN THE CHOIR, ETC., ETC.!

MRS. HAZEL KING (LEFT) IS THE LADY WHO IS IN CHARGE OF THE COMMUNITY CALENDAR; SHE KEEPS ALL LOCAL CHURCH DATES STRAIGHT



LEFT TO RIGHT: REV. SAMUEL FEHL; MISS HARRIS; PROF. ANDREWS, PRINCIPAL OF VAN HORNESVILLE SCHOOL; REV. KENNETH FARNELL

its magnificent Central School, where there is work for the eight grades of grammar school, junior and senior high schools, *and* post graduate and adult education work for the grown-ups! Central School is a thing of beauty and a joy to look at. Built of native stone, it looks like a college building; it is a gem set in beautifully ornamented grounds that look like a college campus. There are indoor and outdoor swimming pools, and other elaborate equipment. There is even a drinking fountain operated by an electric eye! Up-to-date is the word for Central School. There are two other schools in the Valley, not so resplendent as Central, but still good at their job of education.

So there you are, in the field. Seven Protestant churches, a monastery filled with praying Russian monks, three good schools, a melting-pot population scattered all over the place. The Protestant preachers put their heads together and told each other that the job of religion just wasn't being done as it should be done. Central School was teaching everything *but* religion, which (unintentionally) didn't seem to count. The churches, divided and isolated as they were, didn't have the equipment! So, they reasoned . . . . why not bring church and school together? Why not use the equipment of the school to teach the religion of the church? Why not stop competing and co-operate? It takes courage to do that, even to think that, but from the looks of the rural churches all over the country, it may be high time we worked up the nerve and tried it, from Maine to Florida. Something has to happen in the rural church—something like what has happened at Van Hornesville.

CO-OPERATION

The Otsquago Valley Larger Parish was organized; it was composed of the Jordanville, Van Hornesville, Paines Hollow, and Starkville Methodist churches; the Warren Baptist Church of Jordanville; St. James' Lutheran of Starkville, and the Van Hornesville Universalist churches. Financial backing was secured from six interdenominational sources: the Baptist Missionary Convention of the State of New York, the Universalist Association of the State of New York, and the Methodist Board of Home Missions (which provides the salary and the traveling expenses of the parish Director of Religious Education), the Presbyterian Board of Christian Education, and the Lutheran Synod, and the American Bible Society.

A staff of three held their first meeting and laid their first plans. They were the three full-time executives of the new scheme: Miss Margaret Harris, the director; Rev. Samuel Fehl, of the Baptist churches in Jordanville and Paines Hollow, and Rev. Kenneth T. Farnell, of the Van Hornesville and Starkville Methodist

rches. These are the only paid kers for the whole Larger Parish.

schedule of ten classes a week in gion was laid out for Miss Harris. se classes began meeting in the Cen- School and on *released public school e*; in them are registered youngsters n kindergarten through junior high ool in all schools of the area, for a f-hour period each week. Last year se classes enrolled 219 pupils out of a sible 227 registered in the grades and ior high. *And this has happened in istrict where the churches were once isolated from each other, where the ools unintentionally turned a cold ulder on religious education, where too many youths grew to manhood womanhood without benefit of any gious instruction whatever.*

Each fall there is a series of adult cation courses. Twice weekly for a iod of five weeks the school busses ng in the grown-ups for courses in le study, leadership techniques, and cial courses on understanding the ld. Central School itself offers sup- mentary courses in current history, izenship, domestic arts, dairying, farm dgets, music, art, typewriting, and first . Which, we submit, is something of well-rounded education.

A "bookmobile" tours the Valley now, s-burning proof that the churches are lly reaching out together as they er could have reached out alone. od reading is brought straight to the orstep of the most isolated farmhouse the district; the car used to do it is school station-wagon. Public-minded izens, aware at last of what they are ting, volunteer their services as chauf- r, and assistant librarians under Mrs. la Purchase, the Jordanville librarian an active member of the Baptist urch.

Often, from her seat on the "book- bile" as she passes the Russian Orth- ox monastery on the edge of the lage, Mrs. Purchase waves to the nks tilling the broad fields and sends silent "Thank you!" to those other nks who pray daily for the work of e co-operating churches! If that has ppened anywhere else in America— l me where.

CALENDAR

Mrs. Hazel King keeps the community lendar; that is a co-operative project the parish, and it attempts to elimi- te conflicts in church and community tes. How many times have you had to stpone an affair in your Baptist urch because the Universalists were ving one in theirs, or because the hool was having a party and the young lks couldn't come? That couldn't hap- n here; a list of all scheduled meet- gs is mimeographed by the business partment of the Van Hornesville ntral School, and circulated through- t the community on the first day of each month. It is good publicity as well as good common sense.

The missionary cause has taken a fresh start since the Larger Parish started. Once this was competition, too; baker's dozens of women gathered in their isolated churches, studying their separate denominational programs. Now they gather in one *big* group from all the churches; a devotional service is conducted by one of the women, followed by a presentation of some aspect of the missionary cause. It was embarrassing to ask a returned missionary to speak to one of those little groups, in the old days; now the group is large enough to ask the best of them to come and speak, and the interest of the women from the farms is indicated by the consistently large attendance.

There is a one-week parish camp on the shores of an Adirondack lake, held each year. Mornings are spent in classes on the Bible and the Christian life; afternoons are given over to recreation. The "evening tryst" services are altogether lovely; the group meets around a hugh white cross and an altar on which are ashes from previous campfires, moss, berries, and birch-bark brought in by the mountain climbers, ferns from the woods, shells, and stones from the lakeside. At a closing candlelight communion service, decisions for the Christian life are asked and made, and scattered through the Valley you will find scores of re-inspired Christians who have brought God back from the camp.

RESULTS

Many a denominational and religious prejudice has been burned to ashes on that altar at the camp, and that may be one of the most important results of the whole program. The opportunities for fellowship at the camp during that week and in the churches during the rest of the year have changed viewpoints and replaced competition with co-operation. There has developed a shared program of service, instruction, and fellowship; there is a new interest in church and Sunday school; there is a growing responsibility for nonchurched families among the church leaders; there is a growing willingness to worship together in interdenominational services, and the population of the area is working together, as a unit, in the Larger Parish Council and the Community Council; more and more they make use of the discussion and forum-type of meeting, bringing their faiths and doubts out into the open for the benefit of all.

The fact that these people have brought church and school together and made them work like two horses in the same harness might be triumph enough, but there is something even deeper than that. There has come to all of them a finer appreciation of the cultural and spiritual strengths of the different foreign bloods represented in their community; they realize now that this is really strength, and not weakness. It is nothing unusual to see a Methodist solving the transportation problem by picking up a Baptist in his car and dropping him off at the Baptist church! More good books and magazines are being read, thanks to the "bookmobile"; that means education, intelligence, progress. Leadership-training and teacher-training interest has increased; divided they would have fallen, united that can do the job in religious education that should be done.

But first of all, put this: this program of community co-operation has been a great contributing factor in the choice of life work, and it has provided a four-square curriculum for advanced training; that will have its effect in Christian living half a century from now. And boys and girls have had the Book opened to them in the weekday school, who might never have had it opened if Otsquago Valley's churches had been content to go on as they were. The bread is being broken, the Good News taught, the One with the dust of Galilee on his feet is walking the roads of rural New York, as real there as he was in Nazareth.

E Pluribus Unum! After all, the startling thing about this story is that in the teaching of the Good News not one of the churches in the Valley has been called upon to surrender one jot or tittle of its faith; instead of taking strength from the individual church congregation it has added to that strength; this sort of program does not impoverish —it enriches! Baptists are still Baptists and Methodists are Methodists, but they are no longer denominational isolationists; they have thrown their strengths into a great common effort to meet a great common need, and the result speaks for itself.

THE MOST GLARING UNMET NEED

By Mark A. Dawber

In spite of the excellent missionary and evangelical ministries that have been launched to meet the religious needs of this country, North America, in many sections and in varied ways, remains unevangelized. By this we do not mean that there are vast regions that are not churched; the fact is that in too many sections we are overchurched. Of course, there are parts of the country that are underchurched, but this could be quickly remedied by a better distribution and adjustment of the churches we already have. But our major concern is that, in spite of the churches, thousands are not reached by any Christian ministry. The problem is one of an inadequate ministry and program to meet the needs, particularly of children and youth. Studies reveal a terrific lack of a vital ministry to those of grade and high school age.

LeTourneau and God, Inc.

GRADING MACHINERY AND EVANGELISM

A POWERFUL SUCCESS STORY IN WHICH TRUTH AGAIN IS STRANGER THAN FICTION

By
FLOYD ENGLE

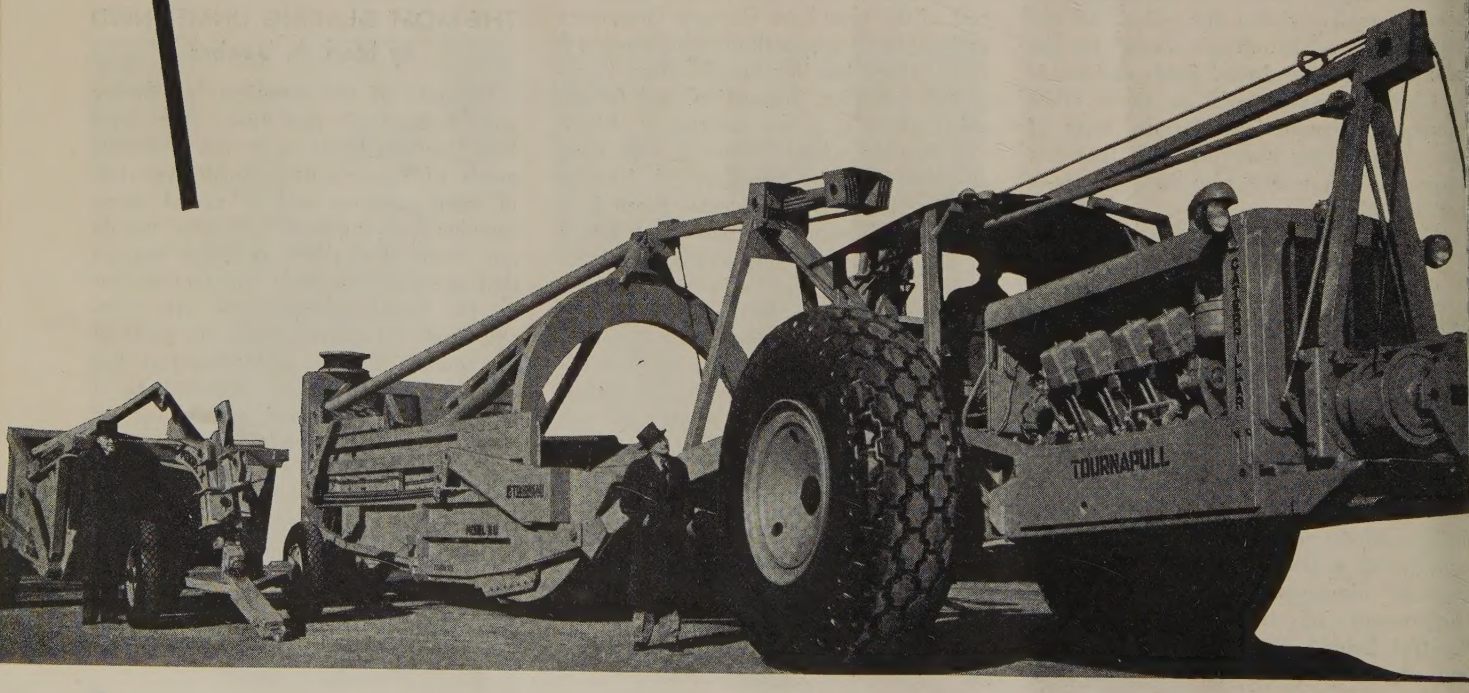
BUSINESS is business and religion is religion and you don't mix them any more than you mix oil and water. Religion is love and business is a battle; it's a case here of every man for himself. Get it while the getting's good; if you don't get it someone else will. Get it, spend it, enjoy it; this is a cold-blooded, cut-throat world, and we've all got to get what we can." So says your cynic.

And religion? That's for Sunday. This talk of brotherhood and peace and good will among men is pulpit stuff; when you come down out of the pulpit you're in another world, in a "practical" world. The preachers can talk all they like about "Take no thought for the morrow," but if you don't pay your rent on the first of the month they put you out in the street. Religion on Sunday, business on Monday. Said a famous old Wall Street wolf to a young preacher, "Son, never preach on 'Taking Religion into Your Business.' That just can't be done."

There speaks your cynic. But I remember reading somewhere that the Wall Street wolf was banished from the Street to die in disgrace without a friend in the world, and I talked the other day with Bob LeTourneau, who says a man is a fool to go into business unless he takes God in with him. LeTourneau ought to know about that. Fourteen years ago he was an unknown automobile mechanic puttering around a shack down South, and today (since he and God went into business together he is the head of an eighteen-million-dollar corporation making so much money that he has had to organize a "Foundation" to get rid of it. He says all that came about for one simple reason: he made God Chairman of his Board of Directors.

LeTourneau and God: here is a story pronounced by many to be the greatest success story of this generation.

Now eighteen million dollars is a lot



HERBERT HOOVER SPEAKING BEFORE FIVE THOUSAND PEOPLE
AT THE DEDICATION OF THE PEORIA PLANT ADDITION

[money, anywhere; and a business ıowing sales of nearly eight million ɔllars for a year like 1939 is big ɯsiness anywhere. Robert LeTourneau, ïth the aid of God and two thousand ɔrkmen and an inexhaustible energy ıd an indestructible faith, builds bull-ɔzers—bulldozers, angledozers, scrapers, ıd rooters. Or, in plain English, dirt-ɾraping-and-moving machinery. Most of ıose machines are a combination of ɯck and steam shovel; they will pick ɒ dirt by the ton and move it anywhere ɔu want it, at thirty miles an hour. ſove it on tremendous rubber tires; ob LeTourneau is the man who talked ɪrestone into putting rubber tires on ɾactors—and thereby revolutionized the ɾactor industry. LeTourneau claims his ɹachines are the most powerful machines ɹ the world, and we believe it; but ɾey're weak as water, he claims, in com-ɹarison with the power of the Gospel of od. He should know about that, too.

When you meet him in his Rockefeller ɾenter offices or at one of his big plants, ɔu never think of him as a big business ıan; he tells you frankly that he is ɹs common as the dirt" his bulldozers ɯsh around. He doesn't look common; ɾe is better than six feet tall, weighs ıore than two hundred pounds. He wears ɔ "Klassy Kut" clothes, belongs to no ɔuntry clubs, never swears, never drinks, ever smokes, never plays golf. He ɔesn't need golf. He gets his exercise ɹaring around his plants on a motorized ɔooter; he works sixteen hours a day ıd likes it. After hours, he boards a ɹain or one of his private planes and ɯshes out somewhere to testify to his ɾelief in the power of God to save men ıd to tell whoever will listen that until ɾe took God into his business, life for ɪm was just one bankruptcy after an-ɪher. He travels two hundred thousand ɪiles a year testifying to that. He pays ɪis own expenses on these preaching ɔurs and if he has to choose between ɔing out to preach in some out-of-the-ɹay mission church and seeing a man about a fifty-thousand-dollar contract, he . . . . preaches.

Doing that, he has made a fortune. Made it and given every dollar of it away. He probably hasn't a dime to call his own. He is the only man we know of who has reversed the tithing idea: he gives 99 per cent of his earnings to God and keeps 1 per cent for himself and still thinks he keeps too much.

The first impression you get of the man is one of limitless energy; the first thing you are tempted to think is, "This fellow would get rich at anything." He laughs at that: "Nonsense. It was God who made me successful; from the day I was born until the day I accepted Christ I was as dumb as they come. Dumber."

The day he was born was a day fifty-one years ago, up in Vermont. At fourteen he had quit school and found a job in a foundry in Portland, Ore. At sixteen he woke up to the fact that he was in the first of his bankruptcies; it was a moral bankruptcy. That failed to bother him very much as he dabbled along from failure to failure: he was foundry-man, farm hand, garage mechanic, racing driver. It was during this period that he began developing his three fascinations: speed, welding . . . . religion.

Welding came in the garage days; he saw a new strength in the welding process that was to take the place of riveting, and he put it to work early; his friends used to say then that he even welded the buttons on his overcoat. He carries a little portable welder around with him today on the scooter. He welds not only his "doggers," but he has built a whole village of welded-steel houses for his employees.

And he likes speed. 'Round the plant, they get out of his way. "Why wait? Do it now. Time flies. Time is money. Get it done, so we can sell it, and get on to something else." Every new success in his business is born on the wings of speed; laziness bothers him. He is

R. G. LE TOURNEAU

furiously impatient with the laziness of the average person, in the W.P.A., in the young fellow who has the idea that the world owes him a living. "The world owes you nothing," says LeTourneau, "that you're not ready to fight for. Get going!"

Speed, welding—and work for God. God came last but not too late. God spoke to him when he was sixteen, but he was too busy to listen, too busy trying to make a fortune. He didn't forget God entirely; he made a poor, half-hearted effort at "serving the Lord" across the next sixteen years; he and God had a speaking acquaintance, but that was about all. At thirty-two he waked up to the fact that he was spiritually as well as morally bankrupt—He had a great idea about welding together a combination tractor-and-ground sweeper, but he couldn't seem to make the thing work. Couldn't get his mind down to it. Something was on his mind. On his soul.

One night he faced the choice of going to a revival meeting or working at his drafting board. His head said "Work," but his heart said "Pray." He went to the meeting—and came home shouting happy and exulting, to sit down at that drafting board and in fifteen minutes draw out in detail what he had been trying to find for years—the first sketch of the power-control unit that is today the nerve center in the mammoth machines that are tearing mountains loose and laying down highways at unbelievable speed all over the continent.

In the cold gray dawn of the next morning he wondered whether it was to be God or business? Spiritual and business success, in the same night! Which? God should come first, of course. He went to his preacher and said he was ready to go to China as a missionary. Said the preacher:

"Bob, God needs Christians in business, too."

It struck home. "All right," said Bob. "Then I'll be God's businessman."

From that moment on he kept a Bible on his desk; he made God "Chairman of the Board," promised God 10 per cent of every dollar he made. That was in December of 1929! It was just one month after the stock market had crashed and an evil thing called "Depression" had begun to stalk the land.

LeTourneau knew that God would stand by him, but . . . . there really were such things as the market, and stocks, and credit, and cash. What did God have to do with all that? Bob gave so much of his time to stocks and credit and cash that God almost faded out of the picture. The sheriff was knocking at his front door and the wolf was howling in his back yard and the young man who had promised to become God's businessman stood still and held his hands over his eyes and thought things over. He faced now his third bankruptcy: he was going to the wall financially.

God spoke: "You promised to give me 10 per cent of all you made, but . . . ." Bob replied, "I know, but I've got pay rolls to meet, and bills to pay. How can I tithe and pay my men, too? I'm five weeks behind with the pay roll right now and hundreds of thousands of dollars in the red . . . ."

LeTourneau believes that God spoke to him, "Better make the old pledge again and keep it, Bob."

Which is exactly what they did. They reached an agreement. Whenever there was money enough to meet the pay roll, God's part was taken out. Within six weeks' time the tide had turned, the pay roll was paid up and met every payday on the minute. God was getting his 10 per cent—and more. It went up from 10 per cent to 90 per cent for God, and by 1930, one year after the crash, sales were up to $127,797, and last month, in 1940, LeTourneau and God, Inc., did the biggest month's business in their history.

In 1935 they moved the production end of the business to Peoria and the profit end to the sixth floor of Rockefeller Center in New York City. The profit end was now called The LeTourneau Foundation (the fourth largest Foundation in the country, by the way, exceeded only by Carnegie, Rockefeller, and Kresge). The idea of the Foundation is that it will absorb all the profits that might otherwise go into the personal bank account of Mr. LeTourneau, and be spent through the Foundation on the preaching of the Gospel of Jesus Christ. They have twelve evangelists on call to communities needing an evangelist and unable to pay one; if the community is able to pay anything at all, it pays; if not, Mr. LeTourneau pays. Then there are several young missionaries, at home and abroad; $150,000 a year is distributed to Protestant denominational foreign-mission boards. There is a "tract ministry"—two million gospel tracts and leaflets a month are sent (gratis) all over the world. A weekly publication, *Now!* contains the Christian philosophy of Mr. LeTourneau, has a circulation of three thousand a week. All in all, the yearly preaching bill of the organization comes to about $350,000. That can go on for some time, for the Foundation enjoys a capital of thirteen million dollars!

This is a new evangelism; it furnishes better equipped leaders, it reaches churches and areas hitherto hard or impossible to reach, it has at its core something that touches life as it is in the here and now: the personal testimony of a national figure who has proved with his own life that the combination of God-and-business is not only possible but highly profitable.

The leader has built himself into the heart of it; he roves the country in his five planes, carrying with him a violinist or two, a soprano known as the gospel nightingale, and a quartet (recruited in one of his plants) known as the Carolina Gospel Quartet. Last year he thanked God before five hundred congregations from Ontario to Tennessee. How does his business get along, with him running hither and yon? Fairly well. The figures are in for the first five months of 1940; they show $7,796,575 worth of business.

What does he preach? He never tells an audience that "all you have to do to get rich is to get right with God." He says that you can't buy God; no man can ever put God in his debt—it is always the other way 'round. His speeches are pure testimony, *sans* all professional homiletical tricks. Seek ye first the kingdom of God; that's the soul of it. Give God the first-fruits, never the last: that's the heart of it. Don't take God into your business or your life to get something for yourself; take him in that you may give him more. Love is the only decent motive for a man to live by: If you go into religion to help your business, you will fail. If you go into business to help the Lord, the Lord will never let you down. It all depends on how you approach it.

"You have to love the Lord even if he never does anything for you. I like to ask people, 'Would you keep on loving the Lord if you knew that you could get to heaven by loving the devil? In other words, would you love the Lord if there were no reward in it for you?'"

Love the Lord—and do something about it! Practice what you preach or don't preach. He has tried that out in his own life. Once, while he was directing the construction of the road that runs around Boulder Dam, he had to decide between making his men work on Sunday and losing money on his contract. The men did *not* work; and instead of having coals of fire heaped upon his head, as he had expected, he was praised by the boss executive for his Christian courage! Think of that when you drive the Boulder Dam Road.

There is plenty of healthy religion around a LeTourneau plant. Early last year the company completed a thirty-six-thousand-square-foot addition at Peoria, and just previous to that it opened a three-million-dollar factory at Toccoa, Ga. Both plants were opened as every new plant or unit is opened: with a series of religious services. The factories are dedicated—not to mammon and money-getting, but to God and the gospel. He believes that a factory should be dedicated to God as well as a church, and that it can be used "as a means of reaching many souls." Soul-saving is pursued in meetings, held at regular intervals for the day shift in the shops, at 12 noon. The night shift goes to meeting at 11 P.M.; it is the only night-shift prayer meeting in the country. Sometimes they are small congregations, sometimes as large as the one they had when Herbert Hoover talked at the dedicatory service in Peoria.

Down in Toccoa he is financing a school for underprivileged mountain boys, a modern hotel (made of welded steel), an airport, and a two-million-dollar factory. The factory was started to give the boys a place to work after they had finished school; now it is a highly profitable business employing 450 mountain boys. Most of its employees and executives live in the cozy little (welded-steel) cottages in a rapidly growing "city of steel" near by.

There have been hard spots. His son built an airplane, took it into the sky, crashed, died. LeTourneau kept on. He found himself laid out at the side of a country road, one foot crushed, leg smashed, both hips dislocated, pelvis fractured, chest crushed in; his wife was beside him, bruised from head to

(Please turn to page 14)

Economic Justice

AND WHAT THE CHURCH CAN DO ABOUT IT

By FRANK W. McCULLOCH

THE distraction of the European war and complacency concerning "the highest standard of living in the world" are causing many Americans to neglect the continuing struggle for economic justice. Yet on no other front are enlightened thought and action needed today more imperatively than here. The importance of this problem is recognized.

Why the Church Is Concerned

The church is vitally concerned about this problem, first of all, because it sees what present conditions do to *human personality*. A counselor at a summer camp for underprivileged children returned to Chicago to find that the boys and the girls were going back into families with $8-, $12-, and $14-a-week incomes. "I now see," he reported, that my work in building up these youngsters will not be completed until I have done something about the income structure of the United States." Must not the church see just as clearly the connection between people and their incomes, their type of work or lack of it, their homes and neighborhoods, their security, their fear, their frustration?

The church is concerned also because it sees the effect of these conditions on the organization of *society*. "Dictatorships arise not so much out of the ambitions of a man as out of the despair of the people." By perpetuating American despair, we grease one of the steepest skids for our cherished democracy.

The church is concerned, too, because it observes the results of economic chaos on the maintenance of *peace among nations*. Does any one doubt that the fate of the world would have been far different if economic justice had been extended to the Weimar Republic in Germany? Will the peace after this war, if it ever comes, be any more durable than the last unless it is built on more substantial foundations of international economic justice?

What the Church Can Do

The church can begin by being a center of *understanding*. To know what is happening to people and why, is important. Pastors and laymen alike need the personal acquaintance of city workers, farmers, the unemployed, migrants, labor leaders, plant managers, and others to help them see clearly. An ounce of friendly acquaintance is worth a pound of statistics. Some pastors attend labor council meetings or farmers' organizations. None was ever understood to have been harmed by the experience.

Trips to factories, slum areas, housing projects, relief centers, dust-bowl regions, co-operatives, and other significant spots and interviews with representative leaders are also of great value. Do you know your community? What are the average wages, the normal rents, the relief load, the medical needs? Why not plan then a *survey* into one of these problems of greatest interest? Student investigations of working conditions and wages in several university towns have brought immediate results. The painstaking survey of the Steel Industry by the Federal Council of Churches is another classic example of the value of facts, the irresistible power of a true human picture.

The lost art of *reading* lends itself also to the building of a congregation's understanding. Books, pamphlets, and magazines in this field should be displayed and loaned, or at least advertised, in the Christian education program.

The education of its membership and of a wider public is commonly advanced by *open meetings*. Panel discussions, forums, book reviews, rural life institutes, an "economic plebiscite," selected motion pictures, and short dramatic sketches are a few of the many interesting possibilities. Developing the habit of free and friendly discussion of controversial issues is one of the greatest contributions a local church can make to this intolerant world. "A School for Democracy" is the title used for some of these projects considering economic and other issues. The importance of having all conflicting views given a fair hearing in such meetings and classes is obvious. All these are full of rich educational opportunity.

From local and immediate issues to *national and international* problems of the broadest scope the discussions should range freely. Public works, farm security, social security, monopoly controls, debts, taxation, government yardsticks, and private utilities, armament economics, housing, tariffs, co-operatives, civil rights —these and other such subjects must be understood to be wisely determined. The Interfaith Conference on Unemployment in Washington last summer, sponsored by Catholics, Jews, and Protestants, deserves repetition with much wider support from church groups across the nation. Somehow we must tackle the *causes* of our economic ills and formulate and support broad programs for their removal. How far the church can go as a church and where it would better act only through individual members, we do not here try to discuss. Each situation will deserve its own special treatment.

Can the church be indifferent to the building of those *groups of the underprivileged* themselves without which probably no ultimate justice can be achieved? Farmers' organizations, trade unions, unemployed federations, small businessmen's associations, and co-operatives thus may be definite allies which the church needs if, as James Mullenbach used to say, "Power is never given. It is always taken." A few churches have seen the value also in opening their doors for *workers' education* classes. With new power the underprivileged too must accept new responsibilities.

Recognizing that it has no monopoly of interest in the economic problem, the local church will be quick to co-operate with other churches and community agencies in many of these activities. Schools, universities, social agencies, parents and teachers clubs, leagues of women voters, and interracial councils, to mention but a few, usually welcome chances for such joint action.

In times of real crisis, church groups have employed *public hearings* to bring together conflicting groups and inform the public of the points at issue. Milk strikes in the Midwest, relief emergencies in Chicago, and labor conflicts on the West Coast have all been interpreted with good effect by this method. More

remarkable still is the service of *mediation* performed in industrial conflicts by the ministerial association of a Midwest city. Many strikes have been settled, many others averted, by the intelligent yet insistent efforts of these leaders "to get the two sides together." Today the association is named as arbitrator in many collective bargaining contracts. This is industrial statesmanship of a high order.

Longer range projects of great worth are the summer *work camps* first developed by the Quakers. Here picked young people study the special difficulties of various blighted areas and seek means of improvement. Delta Co-operative Farm and other similar projects in the South are also models of economic pioneering which the church, sensitive to the needs of the day, should be quick to encourage. Self-help co-operatives and rural folk school programs like those at Merom Institute are also making contributions to economic understanding, education, and action. Labor Temple in New York and the newly formed Mullenbach Institute in Chicago are examples in the great cities of the church's effort to develop institutions for the study and improvement of the economic pattern.

With all of its special attention on programs to explore the means to economic justice, the church must not neglect the more accepted roles to which, in the past, many would have restricted it. It is still of prime importance to dedicate individuals to the Christian way and to send them into the world of business, finance, and government, with all of the personal integrity, intelligence, and Christian devotion to the building of the Kingdom that it can instill. In addition, the bitter conflicts in the economic realm remind us that the church should keep alive the spirit of brotherhood that underlies all differences. It must make itself always an inclusive fellowship, helping to bridge the gaps between economic classes, races, and national groups.

The church can also turn an eye to its own economic arrangements. Adequate pastor's salary scales, security for church workers, and consideration of social policies in investment of endowment funds would give church proposals in wider fields a readier acceptance because its own house would be in order.

These are not simple tasks. The way to economic justice is not clear. But as church leaders and organizations devote themselves to this quest, they will be strengthening the foundation stones of defense, of democracy, of God's kingdom.

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THE great purpose of Christ is summed up in the ideal of the kingdom of God. This Kingdom, we see from the Gospels, is a personal good and a social state.

—SAMUEL ZANE BATTEN

Books for Pre-Easter Reading

THE year 1940 was unusually rich in its output of religious books. Dr. Ralph W. Sockman, pastor of Christ Methodist Church, New York City, has selected those listed below as being especially significant. They represent merely one minister's judgment of a balanced menu for the general reader during the pre-Easter season.

A Preface to Christian Theology, by John Mackay, $2.00. A guidebook for troubled travelers on the Emmaus roads of today.

The World's Need of Christ, by Charles A. Ellwood, $2.00. A social scientist turns prophet.

His Cross and Ours, by Joseph Fort Newton, $1.50. Keeps the discussion close to Calvary while drawing from wide ranges of literature and speaking to the modern mind.

Christianity, by Harris Franklin Rall, $2.50. A comprehensive study of the Christian religion, its nature, its validity, and its adequacy.

The Practice of His Presence, by Thomas A. Stafford, $1.50. A devotional volume of prayers, Scripture readings, and personal meditations by a man of affairs who is also a genuine mystic.

Dare You Face Facts? by Muriel Lester, $1.25. A book that brings us to judgment. It makes us feel the burden of the world and also the buoyancy of faith.

The Bible Speaks to Our Generation, by Frank Glenn Lankard, $2.00. A college dean applies the project method to the Bible.

Is the Kingdom of God Realism? by E. Stanley Jones, $2.00. An impassioned presentation of the conviction that Christ's kingdom is not merely a blueprint for an ideal future but a present reality.

The Sermon on the Mount, by Martin Dibelius, $1.50. An internationally recognized New Testament scholar probes the meaning of Christianity's charter.

Reality and Religion, by Henry P. van Dusen, 50 cents. In condensed yet comprehensive form the Christian faith is presented both as a message and a movement.

Can Christianity Save Civilization? by Walter M. Horton, $2.00. A thoroughgoing examination of contemporary culture by an authoritative theologian.

Not Alone, by Joseph R. Sizoo, $1.25. Sermons which stimulate thought and warm the heart. Realistic in outlook, yet hopeful in conclusions.

Facts about the Cross, by Clovis G. Chappell, $1.50. Sermons with imaginative insight and evangelical fervor.

He Opened the Book, by Teunis E. Gouwens, $1.50. An effective minister, out of his experience, strikes a much-needed emphasis—the wider use of the Bible by preachers themselves.

The Springs of Creative Living, by Rollo May, $2.00. Among many helpful books dealing with psychotherapy and religion, this is outstanding.

The Gospel of the Kingdom, by Frederick C. Grant, $2.00. A recognized scholar threads his way through eschatology and ecclesiasticism back to the beginnings of Christ's message.

The Creed of Christ, by Gerald Heard, $2.00. A versatile mind with a distinguished record in scientific fields is focused here on the Lord's Prayer.

Religion Yesterday and Today, by Henry Sloane Coffin, $1.75. A veteran leader reviews the religious battlefields of the last half-century, orients us in the present and points some roads for advance.

Modern Man and the Cross, by John C. Shroeder, $1.50. A virile writer treats the heart of the gospel with his finger on the pulse of the modern man and his eye on the eternal God.

Bold To Say, by Austin Pardue, $1.75. A fresh interpretation of the Lord's Prayer by a preacher with a firsthand knowledge of man's basic desires, an instinct for what is vital, and a gift for interesting portrayal.

American Mirror, by Halford E. Luccock, $2.50. America through the nineteen thirties as revealed in its literature and interpreted by one who deftly delineates both secular and religious trends.

Any book named above may be ordered from The American Baptist Publication Society.

LeTourneau and God, Inc.

(Concluded from page 12)

foot—and two other companions were dead, in one of the worst auto accidents the road had ever seen. He thought it was all over, but it wasn't. He recovered, went on. He walks today with a noticeable limp. But there is no limp in his faith in God.

Made stronger than ever by his sufferings, he thanks God for them and rushes on, still bound to speed, welding, and God. Things look better now than they have looked for fourteen years, or since he was pottering around in that shack down South, unknown, poor, a stranger to fame and God. He takes his success lightly. He says, "It's easy. The more time I spend serving God the more my business grows."

It is all a success story stranger than fiction—and strange because it has its basis in fact. This thing has happened, and it can happen again.

BAPTIST CHURCH SCHOOL
Advance News

Coming Attraction

Visitors to the New York World's Fair were almost unanimous in placing among the outstanding exhibits there the display of color photography by the Eastman Kodak Company. Those who stood in a darkened room while eleven screens, measuring seventeen feet each, were illuminated by the brilliant beauty of photographs in full color, came away ecstatic over the experience. They could hardly believe that these enormous pictures were projected from tiny pieces of film hardly larger than a postage stamp.

The remarkable new color film, Kodachrome, was responsible for that display, and in educational lectures it is finding increasingly wide use in schools and churches. Many churches already have installed one or more of the inexpensive projectors that are available for the small two-inch-square slides.

Now we are able to announce that this same process has been used to prepare a set of fifty-two slides on the Baptist Church School Advance, and that this set is available to Baptist churches, associations, and conventions that wish to use it.

The slides, which use living models to portray in dramatic fashion the "somber shadows" over America and the efforts of the ADVANCE to dispel them, can be borrowed from ADVANCE Headquarters, The American Baptist Publication Society, 1701-1703 Chestnut Street, Philadelphia, Pa.

One word of warning: there are only ten sets of the ADVANCE slides so far available, so requests will be filled in the order in which they arrive. Each set is accompanied by the mimeographed text to be used in connection with it. Pictures may be projected on any dull white surface, including screens, walls, drawing-paper, etc.

ON THE SAME SUBJECT . . . .

Also available are the same number of sets of Kodachrome slides on "Teaching Primary Children," just completed by the Children's Division of the Publication Society, and dealing with the methods of teaching the new Keystone Graded Course I for Primary Children. Another lecture, "Changing the Primary Room," has been available for some months. Either of these may be borrowed from the Publication Society, and will make an excellent theme for a conference of primary workers or for a teachers' training class.

BUILDING BOOM

One of the "by-products" of the ADVANCE evidently is going to be something of a boom in the church-building business. A surprisingly large number of the reports that come in from ADVANCE directors in local churches refer to plans for erecting a new building or adding to the present structure. The reason, in almost every case, has been the lack of seating facilities for the increased attendances that have resulted from a strong ADVANCE effort. Perhaps headquarters ought to enlist the aid of the builders; they certainly are going to benefit from this campaign!

AT THE CONVENTION

Plans already are well under way for the ADVANCE display at the Northern Baptist Convention in Wichita, Kan., in May. At that time ADVANCE Headquarters plans to share with the delegates some of the dramatic and inspiring events of the wonderful eight months that will have passed since the ADVANCE was launched. It will be a mighty display of the accomplishments of thousands of consecrated church school leaders and pastors in more than three thousand Baptist churches.

On to EASTER

With Easter only a little more than a month away, teachers and pastors will find a wealth of help for their evangelistic efforts in the ADVANCE materials. Here are some suggestions:

1. Study again the section of the Manual of Methods entitled "Win All You Teach."

2. There are three booklets on evangelism among young people and children included in your Work Kit. Study again the one of these that refers to your department or class.

3. If you missed "Winning All You Reach," by Walter Bishop, in the February issue of BAPTIST LEADER, by all means go back and read it. You will find some pertinent suggestions also in Theron M. Chastain's program for the February Workers' Conference.

Evangelism is the basic element, not only in the ADVANCE, but in the whole work of the church and church school. The ADVANCE program and materials are designed to give you all possible aid at this point.

THE GEM CITY BIBLE CLASS, OF THE CENTRAL BAPTIST CHURCH, QUINCY, ILL., ROSE FROM AN ATTENDANCE OF 35 TO 61 IN ONE MONTH OF "ADVANCE." THEN, BECAUSE ITS ROOM LACKED SEATING CAPACITY, ATTENDANCE DROPPED TO 45. NOW MRS. EVERETT F. STRATMAN, TEACHER, AND THE REV. A. E. McKENNEY, PASTOR, ARE PLANNING A ROOM SEATING 75 TO 100 FOR THE CLASS IN THE NEW CHURCH BUILDING "CENTRAL" WILL ERECT THIS YEAR. SAYS MRS. STRATMAN: "WE ARE GOING TO CONTINUE THE 'ADVANCE' INDEFINITELY"

Building the Church

Suggested Program for the March Workers' Conference

By EDGAR C. SMITH

Worship (20 minutes)

(If desired, the worship service could very suitably close the meeting, instead of beginning it.)

QUIET MUSIC. Hymn, "Take Time To Be Holy."

CALL TO WORSHIP. "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord. For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness."

HYMN. "I Love Thy Kingdom, Lord."

SCRIPTURE. To show that we ought to love the church, attend, and serve it. Jesus did (Luke 4: 16); and the Scriptures exhort us to (Heb. 10: 19-25).

TALK. Based on the articles in *Reader's Digest* and BAPTIST LEADER. (See bibliography following.) Based, also, on facts concerning church loyalty locally. (Do not discuss the problem at length in the devotional period. Let the talk merely introduce the problem briefly.)

PRAYER.

HYMN. "O Church of God," or "Blest Be the Tie," or "The Church's One Foundation."

Other themes are suitable, also: Stewardship, missions, service, etc. Or, the worship may center in an age group. Appropriate Scripture and hymns follow:

Stewardship

SCRIPTURE. Matthew 25: 14-30.

HYMNS. "Take My Life and Let It Be," or "When I Survey the Wondrous Cross."

Missions

SCRIPTURE. Romans 1: 13-16; 10: 12-15; Matthew 28: 18-20.

HYMNS. "I Love To Tell the Story," or "Where Cross the Crowded Ways."

Service

SCRIPTURE. Matthew 25: 34-40.

HYMNS. "Jesus Calls Us," or "O Master Let Me Walk with Thee."

Children

SCRIPTURE. Deuteronomy 6: 4-12; Mark 10: 13-16.

HYMNS. "Saviour, Like a Shepherd," or "Shepherd of Tender Youth." (Note the first stanza: "We come thy name to sing; *hither our children bring* to sound thy praise.")

Young People

SCRIPTURE. Ecclesiastes 11: 9; 12: 1, 13-14.

HYMNS. "Lead On, O King Eternal," or "Just as I Am, Thine Own To Be."

Study and Discussion (50 minutes)

Begin by reading your local church covenant. It will bring home to your listeners their own obligations, since the covenant undoubtedly contains promises of loyalty, attendance, and service to the church.

Follow with a recital of facts concerning your church's situation in this regard. Then proceed with a discussion of the problem, either in its entirety, or in certain phases. It might be well to major on the problem of developing loyalty to the church and its services of worship, for these reasons: (1) The timely articles on the problems in *Reader's Digest* and BAPTIST LEADER will be a great help to the discussion, and (2) as Dr. Gage and others have said, it is the church-going people who support the financial and missionary programs of the church, so that if you build church attendance, you will help to solve the other problems. This also holds true for service.

Use these articles, therefore. Supplement them with supporting Scripture, until the very exaltation of the church will provide the answer to the first question: *How can we help pupils develop a loyalty to the church?*

Going on to the next question. *"How can we help pupils develop a loyalty to the services of worship?"* Consider these suggestions:

a) Bridge the gap between church and church school. This might be done by means of the family pew, the junior congregation and children's sermon, the junior church, or the unified service. How would these arrangements fit into your church services? Your church school schedule?

b) Training in worship.

c) Training in church membership.

d) Improvement of the church worship, the setting, the music, etc.

e) The example of teachers; of parents.

f) Using the children and young people in the services (choirs, ushers, etc.)

"How can we help pupils develop a loyalty to the current expenses and missionary programs?"

a) By education and study. Baptist missions should be taught regularly in the church school curriculum. (The new Judson Keystone lessons will provide for this.) Place as much emphasis on teaching stewardship as Jesus gave this phase of Christian living.

b) Personalize the budgets. Use pictures and drama to show where the money goes and how it is used.

c) The envelope system. Parent cooperation in the case of non-wage-earners.

"How can we help church members render more effective volunteer service?"

a) Train them. Make use of summer assemblies and training classes. Try rotation of offices.

b) Give them tasks commensurate with their talents. Establish a personnel list.

c) Equip them with adequate tools.

d) See that they have the right incentives: Love of Christ; gratitude, etc.

Space forbids further suggestions and scarcely an enlargement of any we have given. You, too, will be in the same predicament if you try to cover the whole range of questions and answers. Choose a few, therefore, and discuss those thoroughly.

In Conclusion

Resolution and prayer should be the mood of the final five minutes. Resolve definitely on some course of action. Clasp hands in prayer for strength and wisdom to do your part in carrying it out. Close with the words of Dr. William Lyon Phelps:

"I would rather belong to the church than belong to any organization or society or club. I would rather be a church member than receive any honor or decoration in the world."

BEFORE

the Meeting Begins

The leader should understand thoroughly the problem and its implications before the meeting begins. How can we help pupils develop a loyalty to the church? To its services of worship? To its current expense and missionary programs? How can we help church members render effective volunteer service?

Church School Advance

MATERIALS

The Manual of Methods. Pages 20-21 definitely discuss the problem and offer solutions. You can make these the basis of your discussion, if you wish. Notice, likewise: page 10, "Visitation Technique"; page 11, *The Secret Place,* and "Visitation Committee"; page 16, "The Worker's Covenant."

Somber Shadows. Counting the cover as page one, see pages 6, 7, 10, 11, 12. These will serve to bring home to the group the relation of the church school to the problem.

The Posters. Especially that captioned: "Why don't you *take* me to Sunday School?"

Keystone Graded Courses. (Description in the prospectus, or in the Baptist Builder catalogue.) Note the courses of study in the different age groups bearing on the problem, and designed to encourage church loyalty, attendance, stewardship, missionary zeal, service.

What Does He Seek in His Workers? Notice the leadership education courses that are related to the problem.

Unifying the Program of Christian Education in the Local Church.

Three Evangelism Folders. Sections dealing with training for membership.

How To Increase Church School Attendance, by Albert H. Gage. Pages 15-17; questions on page 20; pages 26-27, 30-31; questions on page 32; Chapter III, "Building the School into the Church."

Other Source Materials

Reader's Digest. October, 1940, page 83, "Why I Don't Go to Church." January, 1941, page 1, "Now I'm for the Churches."

Baptist Leader. September, 1940, page 16, "I Go to Church." (Nine reasons.) January, 1941, page 9, "Why I Go to Church."

"Follow On." A brief story of the Baptists.

Social Action. September issue, 1940, "Youth One-sixth of America." (15 cents.) Discusses the church as our best protection against explosive youth.

Approaches to the Problem

There is, of course, the biblical approach to it. This could be taken care of very well in the devotional period.

The approach may be to the total problem, considering all the phases of it, or to one or more particular phases of it.

Choose the approach that will emphasize the particular concern in each local situation. In one church the greatest problem may be finance; in another attendance; and so on.

In any event, be sure to have the exact data concerning the local situation collected before the meeting, in order that the discussion may be practical and timely.

Plan, also, to have the meeting result in definite steps to put into effect the conclusions reached.

An outline for the discussion might very well be: What is the local situation? What can be done about it? What, therefore, shall we do, and, by whom, when and how?

The problem lends itself nicely to a departmental approach. This can be done before the whole group, possibly with representatives of the different departments discussing in turn their relation to the problem. Or, this might be one meeting where the departments meet separately to discuss the problem. In that case there should be either a brief introduction of the problem to the whole group first, or else all should assemble for a closing review and summary.

> Since the ADVANCE began Baptist Leader has carried every month this suggested program for the monthly Workers' Conference. Shall this feature be continued next year? Does your church school use it? Will you fill out a post card and send it to the Baptist Church School Advance, 1701-1703 Chestnut Street, Philadelphia, Pa., telling us your answers?

VICTORY DAY

With the arrival of Children's Day (June 8), the Baptist Church School Advance will have finished its first year, so far as most church school calendars are concerned. Because of the tremendously heartening impact of the stories of progress that have come in, churches are being asked to share them with their congregations and make this Children's Day an Advance Victory Day.

Each enrolled church school will receive, in May, a brief, simple questionnaire to fill out and return to headquarters. The questionnaire will provide opportunity for each church school to tell of its success.

Then each enrolled church will receive word from headquarters of the extent of the victory that has been won. Certainly every church school leader and teacher will wish to join in making this a great day of rejoicing.

In order to facilitate the Victory Day program, a pageant has been prepared for use in churches and church schools that wish to dramatize the ADVANCE. A copy of it, and of an alternative pageant, will be mailed to all churches early in May, leaving plenty of time for ordering as many copies as are needed.

Church school superintendents and staffs ought to begin now to prepare for supplying the necessary information to headquarters and for presenting Victory Day. Are all the records in good shape? Has the Life Line been kept up to date? Have you a record of the number of Workers' Conferences and training classes that have been held?

Begin now to get ready for the day of rejoicing that will mark the end of the first year of ADVANCE and at the same time provide a time of consecration to even greater efforts for the Kingdom in the second year.

FOR EASTER

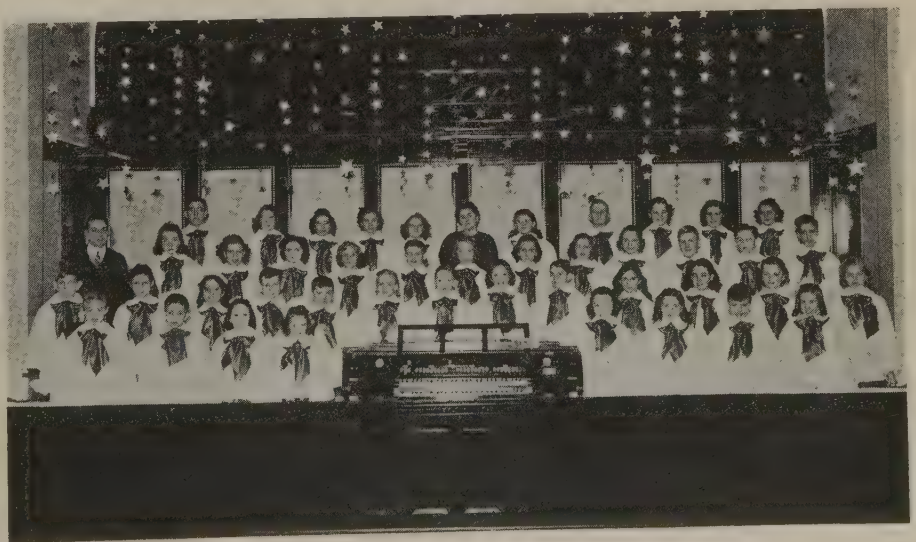
Schools enrolled in the ADVANCE can add to the effectiveness of their Easter presentation by mounting a display of all four of the ADVANCE posters in their assembly rooms. If your present posters are worn out, a whole new set costs only fifty cents.

Building Church Loyalty

The First Baptist Church of Franklin, Ind., five years ago faced the fact that its children did not attend church worship services. "We knew why," says pastor James P. Wilbourn: "there was nothing to bring them. The whole service was planned for adults."

So the church organized a junior choir, and the junior choir remade the church. The choir has forty-five members and more waiting to join. It sings every Sunday morning, and once a month provides all the music for the morning service. And every choir member has become a church member!

Rev. Wilbourn has found that the choir not only offers valuable musical training, but it affords an opportunity for religious expression and for service to the church.



No Work, No Membership!

ROGER BABSON started something, some years back, when he came out with his blast against our methods of reporting church membership. The burden of his complaint was that there was always a lot of deadwood floating around in the church membership—deadwood that got itself reported, year after year, as "Active Membership," which it most certainly wasn't. There is more truth in Mr. Babson's complaint than we like to admit. If we had the courage to drop the inactive members, some of our churches would show a heavy loss. But it might be healthy for them!

There is another clerical sin not covered by Mr. Babson: that is the sin of high pressuring new members on to the rolls and then promptly forgetting them, at least, so far as putting them to work is concerned. There is a lost legion of men and women who might have been good workers in the church vineyard, but who fell away out of sheer boredom and neglect. They found nothing to do within the church and the devil found plenty for them to do outside, so——

WORK OR QUIT!

Occasionally we find a church that will not stand for this—a church like The First Baptist Church of Glendale, Calif. That church has had the same pastor—Rev. J. Whitcomb Brougher, Jr.,—for the last thirteen years. It has taken in some three hundred members a year and now has a total of nearly thirty-five hundred members on the roll, and not a drone in a carload of them. That comes about because when they join at Glendale, they promise to go to work; and they agree that if they do not do so, the church may terminate their membership at the end of the year.

That may be putting it too sharply; what really happens is that each new member signs first an application for membership, promising to fulfill the "Vital Membership Requirements" of the church. He promises to worship as a loyal disciple of Jesus Christ; to attend the meetings of the church as regularly as possible. (If he is absent for one month or more, he reports to the church office in writing!) He promises to share the work of the church as his talent, time, and health permit. He promises to make his offering regularly in the church envelopes and in proportion to his income. "If," goes the statement he signs, "sickness, unemployment, or any other cause makes it impossible for me to continue my offerings, I will talk with the pastor or the financial secretary in his or her office and give the reason for my inability to contribute."

But the clause that takes our breath is this one, the last one: "I accept responsibility for the fulfillment of the above, and whenever it becomes necessary for me to discontinue attending, serving, or giving, I will consider valid only those reasons which I can conscientiously give to Christ the Head of the Church. If I fail to fulfill the above requirements for a period of twelve months, *I now declare that it is with my consent that my name may be dropped from the membership roll of this church.* Signed . . . ."

They actually sign that, and, what is more important, they live up to it!

VOLUNTARY

The signing is not compulsory; it is 100 per cent voluntary. The deacons do not demand that the prospective member make such promises; they simply request that the person seeking membership have an hour's conference with the pastor before being presented to the church. The pastor has been using the material in *Burning Facts* and *Somber Shadows* in these conferences; he offers the card after the conference, and leaves it to the newcomer whether he wants to sign it or not. (The card was first presented in a church service a year ago, when 683 of the members present signed it.) No new member has ever refused to sign that card; and to date, nearly nine hundred have put their names on the dotted line, which is a rather strong indication that new members *want* to go to work, provided the old members give them the chance.

In explaining the idea to the new member, the pastor makes it clear that it will do two things; first, it will bring them to the pastor when there is any misunderstanding or when some problem arises which he might help them work out; second, if this does not happen and they do drop out within the year, it will bring the pastor around to find out *why* they have not been active. No member is ever dropped without a personal interview, in which the pastor will say, "Now when you joined the church you signed a card. For the past few months you have not been active. Why is that? We don't want you to drop out: how can we get started again?"

The pastor has the advantage here: he *knows* whether that member has been active or inactive; that was something he did not know with any great accuracy before the card was used.

FOLLOW-UP

This is only the first of a series of five cards. Card Two is headed "Each to His Own Work," and shows a long list of church activities. The new member is asked to check the one or more he is especially interested in and will most enjoy. The list runs the gamut from "Radio Announcer" to "Carpentering" and "Provide Auto Service." Card Three is an application card for the "Go Club"; the applicant promises to "Get One," for Christ and the church, within the next twelve months; and he even lists the names of those he is trying to win. Card Four is an attendance declaration. The applicant lists the services he plans to attend: Sunday morning, Sunday evening, prayer meeting, W.M.S., etc. Card Five is his financial pledge and record.

To make the system complete, there is an attendance-record card containing space for a 365-day report on attendance at morning and evening services on Sunday, Sunday school, prayer meeting, B.Y.P.U., and week-day meetings (Circles, Guilds, W.M.S., Clubs, etc.) This is filled in and filed at the church office. Then the pastor *knows* whether his member is active or is loafing.

For the congregation, it is education. For the pastor and his staff, it is information. For the rest of us, it is startling proof that church memberships can be so compiled and reported as to give reliable information of the number of active members.

■

REFUGEE

Fleeing the Nazi terror in Germany, young Mr. Walther registered at Columbia Law School. Writes one of his professors: "He is one of the finest students we have had in the school for several years. He is editor of the *Columbia Law Review*, which in itself is a signal honor."

Mr. Walther, we learn, could never have finished his studies without the help of the American Committee for Christian Refugees—co-operating with the World Relief Committee of the Northern Baptist Convention. His case is typical of hundreds.

THE April 13 issue of *Young People* will present the story of another refugee, whose name must be withheld because of the startling nature of his revelations concerning conditions in Czechoslovakia. Do not miss this article.

A Child and His MONEY

Mrs. Ray Garner—The Harmon Foundation

by ELIZABETH McE. SHIELDS

SOME of the best things in life cannot be bought with money. We are reminded of this fact in an incident pictured by Bess Streeter in *A White Bird Flying.*

The mother in the story has of her own free will cut herself off from an inheritance from a wealthy uncle because his acceptance entailed the sacrifice of some valued things that money cannot buy, accepting only the regulation silver dollar. One day she took her four children down to the pasture to play while she darned and sewed on buttons. In a spirit of fun for the children but with deeper significance for herself, she introduced them to a new game. She had them close their eyes while she threw the dollar far out into the pasture. Then she called them to open their eyes and told them that in the pasture they would find the most valuable thing in the world. Each child was sent to search and report on his discovery.

The reports that came back were revealing. Billy found a cottonwood tree that his great-grandfather had planted, and the little fellow recited part of Joyce Kilmer's poem, *Trees,* to prove his choice. Phyllis chose a meadow lark and substantiated her choice by the thought of what life on the farm would be if one never heard a meadow lark. Jane called out: "The baby!" She said that the minute she saw him toddle out she knew he was the most valuable thing in the pasture. Then the happy mother gathered her brood and went into the house to "get father's supper."

The author concludes: "Harry Wentworth's dollar was turned deep under the sod. But though the sun shone on it and the rain fell nothing ever came from it—not a green thing nor a singing thing nor a human soul."

We read with appreciation of this mother's sense of values; yet we know that she was compelled to use *some* money. And so, while we realize that, literally, best things cannot be purchased with silver and gold, we must concede the fact that money may be a medium of exchange for someone's time and effort and that this effort may have an influence on the spiritual side of life as well as on the material. For example, a house is not a home even though it be a palace, but a house has a definite connection with the development of family life and a house costs money. Or to illustrate further, money cannot purchase missionary zeal nor fire a spirit of evangelism to white heat, but it can pay the traveling and living expenses of a missionary who may go to the ends of the earth proclaiming God's greatest gift to the world—that our Saviour's love is free to all without money and without price.

We could multiply illustrations if we had space to show that while money cannot buy the things of truest spiritual values, it may often be transmuted into something that contributes to making life more abundant.

Money, with all the other possessions God has entrusted to his children, should be accepted in a spirit of stewardship. "The silver is mine, and the gold is mine, saith the Lord of Hosts"; and we are accountable to him for the way in which we use his material gifts as well as his spiritual gifts.

Forming Attitudes

Children learn much through observation and unconsciously they absorb family attitudes. If money is held in esteem for itself and is being discussed constantly in the presence of little children, they will come to feel that it is all-important and that material riches constitute a measuring rod for themselves and for others. But if adult attitudes have progressed beyond this low level, the children will learn to give money its rightful place; evaluating its possibilities while recognizing its limitations. They will learn to discriminate between material and spiritual values and through force of family influence set a high value on things which are priceless.

The Family Budget

While the thought of finances should not be kept uppermost in the family, there are proper times for the discussion of money, and as soon as a child is old enough, he should be included in discussions of the family budget. Such a discussion, if wisely planned, will give him clearer understanding of the importance of each member of the family in the joint partnership of making a home. This discussion should make each member of the group sympathetic toward the distribution of family funds.

A Child's Allowance

It is needless to say that a child cannot be taught the value and use of money unless he has some money of his own to use. As soon as he is old enough to be interested in spending money, he should be given a small allowance.

There can be no set rule as to when a child's education in the use of money should begin, for there is much difference in children and in the situations in

which they live. But many five-year-old children are spending money at the corner grocery and it would seem reasonable to suggest that when a child begins to understand that money is a medium of exchange, he should be guided to an understanding of the relative value of those things one can get in exchange for it.

The allowance will, of course, depend upon the family income, but even in homes of wealth the first allowance should be small. Five cents a week will make a very good beginning in most cases; then as the child grows in experience the amount should be increased.

While there should be freedom on the part of children to make decisions in the use of money there should also be a reasonable amount of adult guidance. Without hampering a child's initiative there may be a suggestion of the wisdom of planning to use his money in three ways—for *spending*, for *giving*, and for *saving*.

Perhaps a different sequence of naming these will be better, as it may indicate the order in which decision should be made. Shall we say then, *giving*, *saving*, and *spending*.

Three boxes, each designated for one of the uses of money will help, especially with a little child.

There should be a clear explanation by the parents of just what is meant by each of the three, and decision on the part of the child as to what amounts he will set aside to *give* and *save* and *spend* each week. Guide him toward unhurried decisions and when he has made his decisions help him to hold to them rigidly. This does not mean that there shall not be a few weeks of experimentation before a settled policy as to proportion is reached; it is important that this sense of proportion be developed and experience is the only teacher.

Giving

We say this because often a hurried response to the emotions is not a right response even though it may cause a child to empty the boxes marked *spend* and *save* to join the contents of the one marked *give*, as a worthy cause catches the imagination. We do not say that this is never right, but that it should not be done without a clear understanding of what is involved.

Parents often make mistakes in trying to help children to give wisely. This brings to mind a mother who, while happy to find that her little boy was enthusiastic over giving money to a Christmas project, was disappointed that he gave only a part of his money. She was not judging wisely for cheerful giving does not necessarily mean giving everything one has.

A large part of a child's giving should be through the church school; leaders in religious education are realizing that to make this giving most profitable, children should decide under guidance, on the objects to which they will give.

Some of the giving may be to projects of a personal nature—each child having the joy of using in a very direct way, some of the money he has set apart for giving. He should be allowed to give as an individual working consciously with God.

Saving

The necessity for saving does not occur to a child. He does not feel the need of providing for emergencies; this comes with experience, in most cases adult experience. For this reason a child's efforts to save should be motivated by an immediate objective. His savings may be for some tangible project. Just as father and mother feel it legitimate to put their savings into a home, so a child may use his savings for a long-desired bicycle or even for a summer trip. It is good for him to learn that a savings account is desirable and a help in a moment of unsuspected desire or in a financial emergency. It is true that the financial emergencies of little children should be pleasant emergencies; later, the rainy-day experiences will come and the habit of saving will find them prepared.

Spending

Children need to learn to *spend* as well as to *give* and to *save*. It is our hope that ultimately they will know how wisely to spend the money that has been entrusted to them for necessities and possible luxuries. But the very small allowance given to a little child need not, at first, be expected to cover the purchase of necessities. After he is a year or two older and his allowance is increased, the amount to spend should be understood to include the responsibility for buying certain necessities in clothing or in school supplies. At first this may be just one item, as for example, socks.

Responsibilities for making choices and spending should increase with experience and the allowance may be increased gradually until it is adequate for the purchase of a child's entire wardrobe. This increased responsibility should not be assumed too soon; in fact this stage of development is not expected in childhood but should be reached in middle or late adolescence.

Many parents have found that by allowing a child to assume responsibility for purchasing certain necessities he learns much more about the purchasing power of money and the necessity for making wise choices in spending. As one mother says: "It is interesting to note the care that Mary gives to her shoes now that she has to buy them. She chooses them with the thought of durability as well as beauty and is willing to have them half-soled to prolong their days of usefulness."

Earning

We almost find ourselves saying that a child never learns wisely to use money until he earns it; but certainly the experience of earning will hasten the learning process.

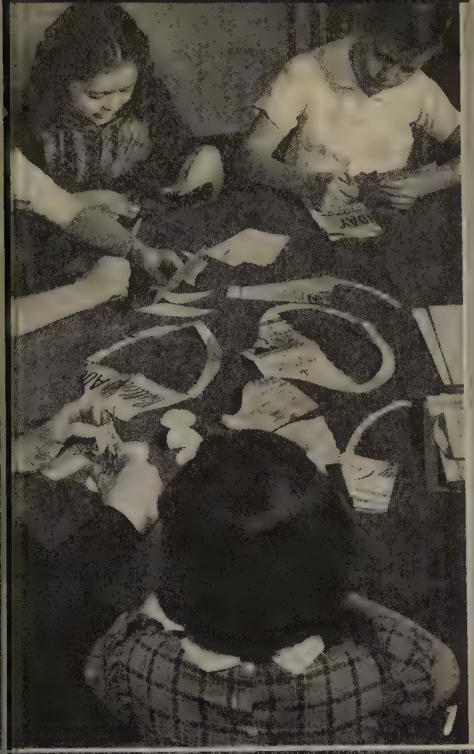
There are, however, several problems that must be considered in the average home in making it possible for the children of the home to earn money. One of these is the danger of causing a child to feel that he must be paid for services that should be rendered freely as his share of responsibility for making and keeping a happy home. This problem should be given very careful attention by parents with recognition of the fact that there are some homes in which it is unwise to pay children for any of the services rendered. We refer here to homes where it is customary for the family to divide the chores amongst themselves instead of hiring help.

There are, however, families where such work as cutting the grass and taking out ashes has been a "paid" job in the hands of outside help. It is possible to allow a child to perform these services and to pay him for his work and the remuneration should be considered from a strictly business point of view; the earnings being not more nor less than would have been paid to an outsider. On the other hand the requirements should be equally exacting or the child will be unprepared by his experience to meet the demands of the business world into which he must enter later.

It is highly desirable that in later childhood there be an earning experience outside the home. Such an experience is removed from the danger of mixing earning with too much sentiment, defeating the purpose of the earning.

The earnings of a child should be used by him in the same way in which he uses an allowance, keeping in mind the three wise uses of money—to *give*, to *save*, and to *spend*.

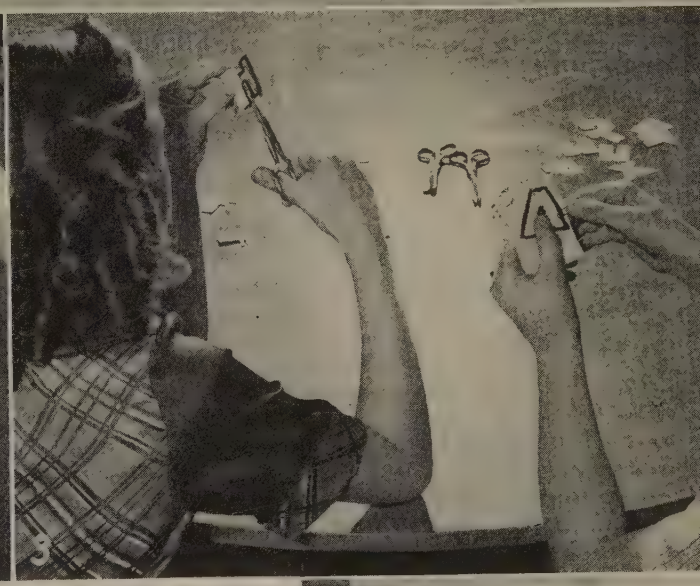
Happy is the home where each child possesses rich appreciations of the very best things of life which money never can buy; while at the same time there is dawning a conviction that God does not despise money when it is used in the right way. The child may not put his thought into words but deep down in the hidden depths of his being he feels that while money cannot purchase "best things," it may be elevated from the plane of the material and may minister to the spiritual if we are stewards of Him who said: "The silver is mine, and the gold is mine." Such a home is preparing its children for abundant living.

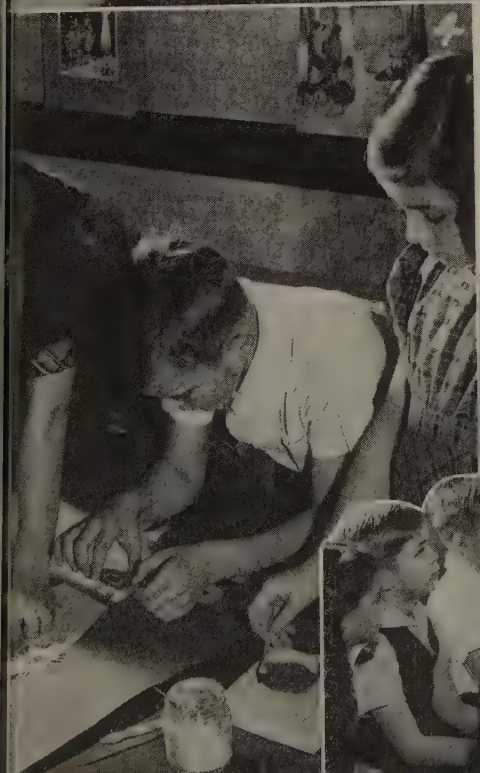


Making a Spring Poster

THIS IS HOW WE DID IT:

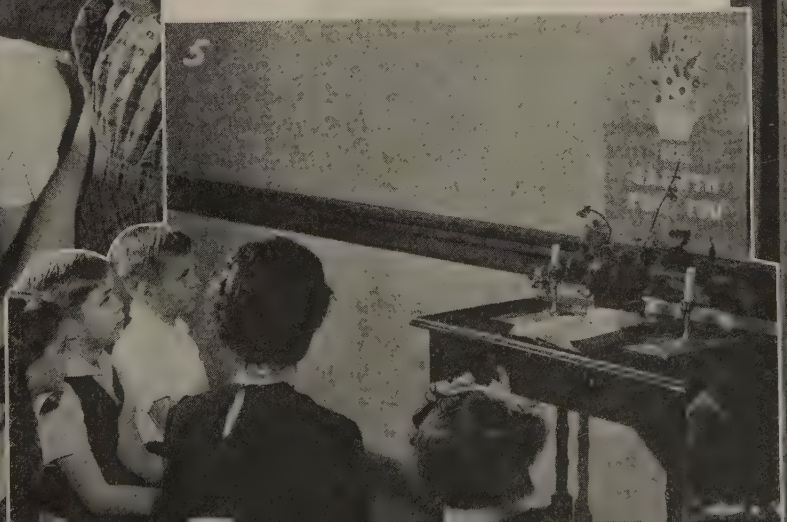
1. PRACTICING CUTTING BASKETS, FLOWERS, AND LEAVES TO MAKE PATTERNS.
2. USING PATTERNS TO CUT BASKET, FLOWERS, AND LEAVES FROM COLORED PAPER.
3. USING ALPHABET PATTERNS TO CUT BIBLE VERSE, "HE CARETH FOR YOU."
4. ARRANGING AND PASTING POSTER.
5. USING THE POSTER IN THE WORSHIP CENTER.
6. TAKING POSTER TO A SHUT-IN FRIEND.





ARRANGED BY NAN HEFLIN

PHOTOGRAPHS BY RALPH BERRY



STEPS FORWARD

In Attendance

By GRACE W. McGAVRAN

Final article in a series on church school attendance

SEVERAL months had passed since we had taken a straight look at our attendance problem. We had been having from nine to fifteen children present, at that time, out of an enrollment of fifty.

We had realized as we worked at our problem that better teaching would increase our attendance. But we also had analyzed specific absences enough to find out that there were causes for lack of attendance quite apart from the quality of teaching.

Last Sunday we had thirty-eight children in attendance. This Sunday there were forty. We knew that only as we recognized the factors which secured that growing ratio of attendance on Sunday morning could we maintain our gains.

Queerly enough, perhaps, we recognized that our own concern over the mere fact of a child's physical presence or absence was at the root of things. We had come to feel the tremendous importance of a child's being present as much of the time as possible. We had come to feel that it mattered, really mattered, whether Richard was there six Sundays out of seven, or only one. We had come to feel the need of his presence.

We had ourselves, perhaps, during recent years, become lax about our own church attendance. We had not felt our individual worth as church members. We had not realized how much each and every person counts. So we had excused the absence of children from Sunday school. We had not understood each one's individual worth.

Somehow our own attitude had changed. We were now convinced that only through regular attendance could a child receive even the little that the church is able to give in the short Sunday morning worship and teaching period.

So much, then, for our own awakened awareness of the importance of having every child in his place.

Second, perhaps, came a deeper interest in each child as a person. We no longer said, "I had five children in my class this morning." We said, rather, "Alice and Kennie and Booth and Joan and Dick were here. Where were Tom and Frances and Mary Lou and Clarke?" As a person we regretted each one's absence. Toward the presence of each individual we showed our interest.

That had led to a desire none of us had ever had before. Horrible confession, but there it is! We actually wanted a party where we could have a friendly playtime with our boys and girls. That has helped attendance. The children greet us on the street as they never did before. They run up to us to talk to us. We are something more to them than we have been before. They want to be with us on Sunday morning. Yes, the party has decidedly helped attendance. We must plan another when the time seems ripe.

Fourth, we had done more calling. Perhaps we ought to admit that for most of us it should be stated, "We began to do some calling." A good many legitimate excuses had been our reason for not calling in the past. We found calling stimulating. We were able to explain to mothers what we were trying to do, and to enlist their co-operation. Such small hindrances can be enough to keep a child from Sunday school when his mother doesn't understand! Calling helped that situation.

Calling did more than that. It revealed to us that one very potent reason for the drop in attendance during the winter months was distrust. One mother put it very flatly. "You don't take the precautions the public school does. You don't send a sick child home. I do not want my child to go to Sunday school when measles and diphtheria are around. You have no sense of responsibility." Another mother complained, "I can't depend on the Primary Department's being warm. And sometimes it's too hot. The other day I came into a perfectly blistering temperature and found Alice with her snowsuit on! You hadn't made her take it off. No public school teacher would allow that."

Enough mothers have expressed an interest in it for us to plan a Primary Department parent-teacher group, to meet at irregular intervals. We are going to take up the problem of exposure to infections. We may get a doctor and nurse to check on sore throats and colds and temperatures where it seems desirable. We know of one Sunday school that does that.

We shall discuss with the mothers this matter of physical conditions, along with other problems. We know, from talking to the mothers, that they are going to send their children more regularly if they can trust our health precautions to a greater extent. That is something we can work at together.

Another conclusion we reached was that primary children's attendance is so wrapped up with that of adults that we must secure general emphasis on attendance if we are to be successful. Other departments, we found, were worried about unnecessary absences. They were much interested in our discoveries and plans. The whole Sunday school has been working at the problem along with us. The emphasis in the adult department on regular attendance has augmented our own presentations of the subject to parents.

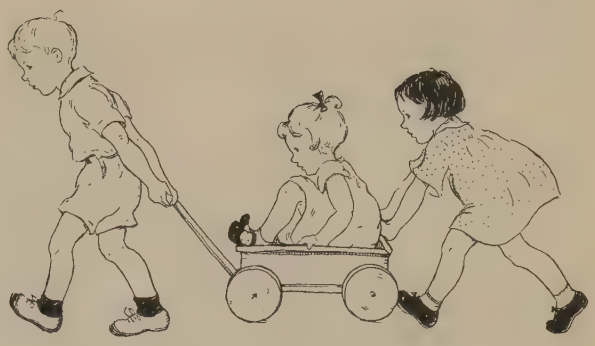
We have resumed our neglected use of cards and telephone. We cannot call on every absentee every Sunday. It would not be wise. We want the parents to want the child to come without nagging and begging from us.

We do not, however, let a child feel that his every absence is not noted. A telephone call is made promptly. Sickness merits sympathy. In protracted illness the children love to make and send things to their sick friends. The child knows he is missed; that we think his being at Sunday school is important; that we expect him back as soon as possible.

With all these direct attacks on absence, we have been mindful of improvements in our physical set-up to make our department more attractive. We have shifted classes, abandoning the stupid division into three girls' classes and three boys' classes, with their tiny cubby holes. Each of our three boy-and-girl classes now has a large, bright,

(Please turn to page 32)

Materials and Activities *for use in the* Nursery Class



By JESSIE ELEANOR MOORE

The sixth in a series of articles on the Nursery Department

CHILD and teacher form a close partnership in a nursery class. Each makes an investment in the business of learning, the teacher consciously with the development of the child's personality in mind; the child unconsciously, being interested in new experiences. The teacher provides the materials, choosing them to achieve her purposes. The child brings his desire for activity with him when he comes to nursery class. Materials and activities form the curricula.

What the Child Brings

The most obvious attribute of the child is boundless physical energy, and desire for movement. Objects are interesting to him largely because of what he can do with them. It would seem that his play consists mostly of picking up objects, carrying them about, setting them down in a new place. The basic reason for this delight in moving things about is the child's desire to be a cause. "I did it," "I can do it," are oft-repeated phrases, and he glories in his power to change the relationship of things.

The little child brings with him to nursery class itching fingers and alert senses. He wishes to touch things. He uses his eyes and his ears. He is curious and asks questions continuously. However, he is satisfied with almost any answer, so long as the person answering will talk with him. His next question is often not on the same subject, asked in the pursuit of knowledge, but to engage his companion in further conversation.

Purposes Aid the Teacher in Choosing Materials

The teacher chooses materials for the nursery class with two guiding principles in mind: the interests and needs of the children, and her purposes in teaching.

Her main purpose is to help the children to progress toward emotional maturity. The baby is self-centered. His own comfort is of first importance, and his interest in other people develops slowly. We wish to foster in the children such a sense of "otherhood" that they share happily, give gladly, work co-operatively, and possess the ready sympathy which is forgetful of self. Such attitudes are Christian, and he who practices them is a follower of the Great Teacher who came "not to be ministered unto, but to minister."

A vital necessity in achieving emotional maturity is a sense of security. The little child finds this security in the undisturbed routine of his daily life, in the agreement of his parents regarding his discipline, in the cheery atmosphere and the love which surrounds him in his home. When he steps out of the home to come to nursery class his sense of security must be broadened to include his church. As soon as he has discovered what is expected of him, and found unfailing friendship and a cheerful atmosphere that transfer is made.

What the Teacher Selects To Bring

The room must not be too different from the child's playroom at home; furniture must fit so that the child can do things for himself, if his sense of security is to be maintained. There must be things to do if the child is to learn. These are the principles of selection.

Blocks. No other material so well meets the needs and interests of the child and the purposes of the teacher. Blocks can be converted into an infinite variety of forms. Is anything lacking in the play of the hour? Does a doll need a chair, or a toy horse a barn? Build it with blocks. Or if one's imagination and skill are not so well developed simply pile them, or lay them out in long sidewalks. In either kind of handling the builder experiences the satisfaction of a creator. The leaning tower tumbles, the sidewalk is knocked askew by a passing pedestrian. What does it matter? The blocks are unharmed, and may be replaced in the same form or in another.

Blocks hold great possibilities for practice in living together in the Christian way. Two children pool their blocks to make a bigger house. They must agree as to the manner of building or there is no house. Peter begins to lay a sidewalk. Prudence adds her blocks to it, and the sidewalk stretches across the room. Co-operation produced a satisfying result because it is fun to walk on it. Peter and Prudence are more ready to co-operate next time. Prudence chooses sturdy posts from the block box to hold up the flat roof of her house. But she has found only three, and her roof has four corners. Peter relinquishes a post from his assortment. Peter can appreciate Prudence's need, for he has experienced such needs in his own building. So he learns sharing.

But the reactions of some children with the blocks are antisocial. John takes the top from Jane's tower to use as undergirding for his bridge. Jane reclaims her property and John's bridge tumbles. The incident exhibits a fine distinction in property rights—the contents of the block box are common property—but when blocks have been toted and arranged they become for the time being the property of the builder. But there is a way, a method socially approved, of securing the top of Jane's tower, or any other block he needs and wishes. Guided by the teacher, and under the example of his peers, he learns to say, "Please, may I take _____."

Or John may go about kicking down any building that is in his path. The children leave him to play alone, protecting their buildings and chasing him away when he comes near. He has a lonely time of it, until one day he carries blocks for a structure which has several builders. Doing that lowly task he discovers that it is more fun to be part of a building enterprise than to be a destroyer. His work makes him socially acceptable with the group.

Admonitions from adults, or repeated statements about being kind avail little, if we wish the child to be considerate of his fellows. But put him in a room with a box of blocks and several companions of his own age and he learns to co-operate with others, to share, to respect the work of other people.

Blocks should be large and unpainted. Children can do very good work with the following sizes:

Cubes:	3, 4, or 5 inches
Bricks:	2 by 4 by 1 inches
	4 by 8 by 1 inches
	4 by 12 by 1 inches
	4 by 24 by 1 inches
	8 by 8 by 1 inches
Posts:	2 by 2 by 4 inches
	2 by 2 by 8 inches

Part sets may be bought from school-supply houses, or a very adequate supply may be selected at no cost from the waste material in a sash-and-blind factory. A carpenter may plane and sandpaper these to protect the children from splinters.

Dolls and Doll Furniture. Many dramatic plays of real life, for boys as well as girls, center around dolls. Dolls come to have real personalities and do everything that children do or should do. Home and community life is imitated by little mothers and fathers. Dolls are well fed with the things that children should eat; dolls go to school and to church and conduct themselves properly in those places; dolls are sick and need a doctor; dolls go out for an airing and need a policeman to help them to cross crowded streets; dolls go to the store for carrots and beans, for crackers and oranges; dolls ride on trains and in automobiles; dolls must be instructed in their manners and conduct. And all the time the small mothers and fathers, the little storekeepers and doctors are reliving their experiences and the life they see around them. And in this reliving they begin to understand relationships and find themselves parts of home and community life.

Dolls which are to suggest scenes from life must be like real children, dressed as common sense decrees that children should be dressed. Little mothers should be able to take off and put on the dolls' clothing, so the dolls should be fairly large and the fastenings on their clothing should be simple. In the interests of cleanliness the clothing should be of the type which may be put in the washtub, and each doll should have at least two full sets. Rag dolls are excellent, if they are realistic. Unbreakable dolls are to be preferred.

The dolls need a bed or cradle. This should be sturdy and be furnished with mattress, sheets, and blanket. A small table, and chairs to fit the dolls, and a set of unbreakable dishes are necessary housekeeping equipment. The furniture may be homemade and enameled in a pleasing color.

The above list comprises the necessities for doll housekeeping. It fosters imagination and ingenuity not to have too many toys, thus encouraging the children to make with blocks the objects which are lacking.

Toy Animals. A few toy animals help to initiate plays in which the children may relive experiences in giving care to dumb creatures. Barns are built with the blocks, and the animals are fed. The animals may be of the stuffed variety, the more realistic the better. They should be made of materials which may be easily cleaned.

The younger children like to carry the animals about. These cuddly things fill the need so no one goes about empty-handed. Something in the hand fulfills the desire to possess, and also provides the means of sharing.

Wagons, Trucks, Trains, and Boats. All these foster plays of community life. They are really accessories for play with the blocks. Blocks are loaded in them and carried to the scene of construction. This in itself mimics real life. Stations, docks, and streets are built. There is no end to the possibilities. Co-operative endeavor and sharing are necessities to the full enjoyment of these toys.

The wooden variety of these toys is the best choice. They should be sturdy and low-geared, and have space in which blocks may be loaded. Their locomotive powers should reside in the children and not in the toys themselves. In other words, they should not be mechanical. A wagon is to be loaded and unloaded and pushed or pulled by the little workers.

Balls. These are useful for group play and provide experience in taking turns. Often a child who is new and strange makes his first social response by rolling back a ball which has been rolled to him. Little children do not express courtesy and friendliness with words, because they do not have sufficient control over language. With something to use they may make friendly advances with ease.

Balls should be of rubber and about five inches in diameter.

Large Toys—Slide, Tricycle, Kiddie Car. These toys are excellent, calling for the use of the large muscles. They provide abundant opportunities for sharing. But space is necessary for their use. Not many church school rooms have the space.

If the church school can afford to have these toys outdoors they may be used in a teaching program, but it is hardly worth while to make the investment for the short, once-a-week session. In good weather a visit may be made to the back yard of one of the class members to use a slide or swing or seesaw. This provides an experience in entertaining guests for the one child, and in being courteous visitors for all the rest.

Miscellaneous Materials. Nursery children make very little use of work materials such as are used in kindergartens. A blackboard is good for drawing, or one may have a wooden board, about six feet long by three feet wide, leaning against a wall. On this a long sheet of unprinted newspaper is thumbtacked. Here the children may draw, using large colored crayons.

Scissors are for the teachers, who occasionally may wish to cut something from paper to aid the children's play. Paste is not used except once in a great while when a child may paste something to make a simple greeting card for Christmas or Easter or for a valentine.

Plasticine may be used occasionally. The children make cakes or apples to put in the dolls' dishes. There are values in the handling of pliable material, but for a short Sunday session the children do not need the same variety of materials as is used at weekday nursery schools.

Pictures and Picture Books. A few pictures may be put on the wall at the level of the children's eyes. Permanent pictures are framed, but pictures which are chosen in accordance with the children's interests, seasonal experiences, or special emphases are mounted on cardboard. These are put up on a plate rail, a screen, or a dado of beaver board on the wall. Pictures for this purpose should be large, with distinct figures, and in color.

Picture books may be used at a low table. A little library of these is desirable, so that they may be changed from session to session. Scrapbooks, made of linen window shading are inexpensive, and this is an excellent way to put pictures clipped from magazines into the children's hands. Some books may be purchased in five-and-ten-cent stores, choosing with discretion.

Other Things the Teacher Brings. The teacher of the nursery class carries a wealth of materials which cannot be seen nor handled. The visitor in a nursery class may hear a few, a very few at any session, if he watches teacher and children together. The teacher of very little children must have a large repertoire of songs and stories and rhymes. Jane is tucking the dolly in bed, and the teacher stops to sing a wee lullaby. Charles has put the toy cow in a block barn, and she pauses to tell him the story about the cow who says, "Moo, Moo, Here's Milk for You."

Aside from actually taking a role in play, and being the doctor or the storekeeper, the song or rhyme or story is the teacher's contribution to the children's play. She not only interprets their play, by her contribution, but she interprets life. Her contribution makes the partnership wherein lies one of the values of the nursery class.

The teacher will use as sources of the materials any one or all of the denominational courses for nursery

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Why Play House in Sunday School?

By ELIZABETH F. TIBBALS

eginners and Play

How many hours of each twenty-four es a four- or five-year-old spend in ay? To be sure, the exact answer to at question would differ with every ild, but is it not true that a child ends more time in playing than in ing anything else, with the one exception of sleeping? It has been said ten and truly that play is the main siness of little children.

It is an important business in more an one sense. Play not only keeps a ild interested; it also provides situaons in which he learns naturally many f the lessons that must come to every erson sooner or later. He learns to do ew things, to use his mind to direct his ands and feet, to think how others ust feel, and to appreciate what they o. From group play he learns to take urns and to share his toys. He learns rough experience how to get along ith other people.

Our aims for the Christian education f beginners include, among other ings, development in Christian chacter as evidenced by growth in:

"Ability to play and work happily one and with others. Ability to make ight choices. Desire to learn how to do ings well and to do his share at all mes. Ability to control himself in veryday situations."

They also state that beginners should tart to appreciate that God loves everyne. This will become evident in:

"A growing realization that others in ome and neighborhood have equal rights with ourselves. A developing feeling of thoughtfulness for the happiness of others everywhere. An appreciation of those whose work makes possible our health and happiness."

Toward the realization of these aims housekeeping play may make a definite contribution, if the leader is quick to see and to make use of the many opportunities for recognizing God and his plan for good living as the children play.

If then, play offers such splendid opportunities for learning, and may contribute so definitely to the realization of our aims, it should be used as a method of teaching in our beginner groups. What kind of play will be of real value? What equipment will we need? How shall we direct play activities? What does play have to do with our lessons anyway? These are some of the questions about which we should be thinking.

The Kind of Play That Teaches

Obviously, winding up a mechanical toy and then watching it run down, simply to repeat the performance, has little or no educational value. To contribute to the Christian growth of children, play must be of a kind which requires some imagination and planning and then some thought and persistence in carrying out the plan. Building a church of blocks, "pretend plays" such as getting ready for Sunday school, ringing the bell for church, or entertaining company, require thinking and a certain amount of co-operation on the part of the children. Playing ways of helping at home suggests desirable behavior to children and gives them practice in helping. Housekeeping play offers some of the best possibilities for our use in the Beginner Department.

What Toys Are Needed?

The toys for use in housekeeping play need not be many or elaborate. Two or three dolls, with at least one set of clothes for night and one for daytime wear, are important since dressing and undressing dolls is a favorite activity. At least one small table and several chairs with a set of dishes large enough to eat from and "silver" for setting the table, would also be useful. A bed or two for the dolls and a small carriage for taking them out riding will be used a great deal, if you are not crowded for space. Other things, not so necessary but desirable if you have room to use them and money to purchase them, are a carpet sweeper, dust mop, telephone, storekeeper's outfit, and doctor's case. It is neither necessary nor wise to have enough of one toy to go around, since a part of the value of housekeeping play is in the need for sharing and taking turns.

A Housekeeping Corner

A housekeeping corner or interest center where these toys are kept is a real advantage for the beginner group. It provides a permanent place to keep the toys, and children arriving early can find them there always ready to use. It also leaves the rest of the room free of such toys, neater in appearance, and available for other activities. A house-

LAYING HOUSE OFFERS REAL OPPORTUNITIES FOR CHRISTIAN GROWTH

Ralph Berry

keeping corner should be made as homelike and informal as possible. A small rug on the floor will help to create this atmosphere. Children may contribute or lend toys for this corner from time to time, but the leader should make sure that everything used is clean and in good condition. Keeping them so is a part of the valuable learning and experience that come from housekeeping play.

If it is impossible to keep a corner of the room always furnished with these toys, do not be discouraged and give up the use of this method of teaching. It is almost always possible to find a cupboard or closet where such equipment may be kept. And even if your room or corner of a room is too small for more than one activity at a time, the housekeeping play can be used for a part of the session, or certainly on some Sundays, and then the toys can be put away to make space for the rest of your activities.

Guiding Christian Growth through Housekeeping Play

Housekeeping play may be the informal, spontaneous "pretending" of a few children who have arrived early, or it may be an activity taking up a larger part of the session time because through it the children may learn Christian attitudes and practices that are the objective of the unit under way. Sometimes a leader may take part in such play with the children. When this is the case she can guide the direction of the play by what she says and does "in character." At other times she can make a suggestion, just as an observer. When Mary (as the mother of the family) in a fit of impatience snatches the doll away from Jimmy (the doctor who has come to make her well) the leader might ask the children if that is the way they really think Mother would behave. Conversation will help them to play with more consideration and to appreciate right ways of acting. Or when two children have set the table and brought the crackers and water for each child, the leader may suggest that before we eat we say thank you to God. This often provides an opportunity for learning a thank-you prayer to use at mealtime. If Jack is the groceryman and Jean is buying groceries from him, it will be well to suggest that a storekeeper is polite and eager to help the people who come to his store, and that they should be friendly and polite when they ask for things, too. Provision for the things we need is a part of God's plan, and an appreciation of the contribution the storekeeper makes will help to develop an attitude of Christian thoughtfulness.

Sometimes housekeeping play will be used to dramatize a story the children have heard, often a Bible story such as that of Miriam taking care of Moses. Sometimes it will be an entirely spontaneous enacting of their own home life, recognizing that people's rights must be respected and that each does his share in a Christian home. Again it may be imaginative playing storekeeper, doctor, fireman, or policeman, as a means of appreciating their contribution to everyday life, and recognizing them as people who do work that is a part of God's plan for living.

Relation to Our Beginner Course

While housekeeping play is of value in many different types of units it has a significant contribution to make in a few whose specific purpose is the development of appreciation of the contribution of others, and practice in Christian living. Year I, Unit 11, of *Guiding Beginners in Christian Growth* has as its purpose learning how to entertain guests. Playing getting ready for company, receiving the guests and thinking what to do to make them comfortable, makes concrete the main point of the unit and gives the children practice in Christian hospitality and thoughtfulness.

Other units in which housekeeping play is of particular value are "Being a Good Helper" (Year I, Unit 9), "Being Friendly" (Year II, Unit 8) and "Neighbors and Other Friends" (Year II, Unit 9).

Little children learn best by "doing." Let us not deprive them of this activity which offers so many opportunities for them to learn the true meaning of some of the Bible stories and verses they hear, as well as to make real progress in Christian growth.

Materials and Activities for Use in the Nursery Class

(Continued from page 24)

classes, *Guiding Nursery Children in Home and Church,* Eva B. McCallum, *Nursery Class Teaching,* by Mary Edna Lloyd, and *Three Years Old,* by Frances W. Danielson and Jessie E. Moore. The stories are short and simple and possess the element of repetition and the sense words which are so essential to gain audience with very little children. There are additional sources such as *A Story Garden for Little Children,* by Maud Lindsay, and the *Here and Now Story Book,* by Lucy Sprague Mitchell.

There are a few short songs in each one of the denominational courses. Added to these we would suggest, *Songs to Sing,* by Edna Shaw, and *Step a Song,* by the Simcoe Publishing Company, and *Singing Time,* by Satis N. Coleman and Alice G. Thorn. The sympathetic teacher is soon making up a song to suit an occasion. Under the inspiration of the moment, two lines that rhyme sung to the tune of a familiar song fill the need of expression.

The teacher's repertoire needs to cover a variety of subjects, and it requires time to achieve a workable one. Besides book sources she may wish to keep in a scrapbook or on cards, clippings from church school magazines. She tries to familiarize herself with such materials, but when discouraged concerning her progress, she needs to remember that these stories are best learned by using them. After one use the words seem fastened in the memory forever. Time and practice produce a repertoire.

Putting the Ingredients Together

We have said the children bring their interests, their desire for activity, and their will to play. The church school provides equipment, the teacher selecting toys and play materials, and being ready with interpretative materials such as stories, songs, and rhymes. And what happens?

The children play. Play may be so simple as to be almost formless at first. Jane may merely carry about the room one of the blocks. The fact that she takes possession of it at all says that she is beginning to feel at home; that she is making the first step in transferring to the church the sense of security which she has felt in her own playroom at home.

Jane sets her block on the floor and places another on top of it. She has created a new form. She is the maker and the doer. The teacher puts upon it the stamp of approval by calling it a house. Jane achieves a new confidence in herself. She is a person with ability to do things. That in itself is a religious experience for the individual who is just developing a personality.

John comes along and adds a block to Jane's house. The house is the larger for it, so she adds another, and he another. No word is said, but Jane and John are learning that two people, working together, often achieve a better result. Jane is learning to co-operate with another.

Jane gets the truck from the closet and places it near her house. John fills the truck with small blocks. "What are they?" asks the teacher. "They may be loaves of bread. They may be bottles of milk." Jane thinks they are bottles of milk. "Here is a picture of a milkman bringing the milk," says the teacher. She places it on the rail near the children's play. Under the inspiration of the picture John moves the truck away, and brings it up again to take out the "bottles of milk" and leave some at the house. The activity proves interesting, and Jane takes a turn. Sharing one

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As the Primary Children Worship

By BERTHA C. ANDERSON

MARCH is one of the most exciting months of the year. It is the time of young things starting to grow. It is the time of daily surprises with some new wonder of nature constantly bursting forth upon us. It is the opportune time to help the children to see that this miracle of new life is part of God's great plan for his world, and to feel that thankful reverence which is worship.

Under the general theme, "Worshiping God in the Springtime," we shall find a specific inspiration for worship each week. Children are conscious of seasonal change, and of budding beauty, but it remains for leaders to develop this sensitiveness into worship experiences for them.

It is our desire to make these programs flexible enough to allow for spontaneous worship, the material merely being a means to this end.

1. God's Helpers

INSTRUMENTAL MUSIC. "The Wind Whispers."[2]

SONG. "God Has Many Helpers."[2]

SCRIPTURE. James 1: 17*a*.

CONVERSATION. "All this month we shall be thinking about the many gifts God sends us in the springtime. We shall enjoy watching for each new thing as it wakens. One of God's most wonderful gifts to us is his plan for the whole earth. He has many helpers in carrying out his plan. We shall watch for their work each day, and for the fine way they work together. This is a story about some of them."

STORY.

"GOD'S HELPERS"

In the autumn, Frank and his mother put the blue and white and yellow and pink hyacinth bulbs into their bed of soft, black earth.

"I'll tuck you in," pattered the kind autumn rain.

So it dashed down and swished at the soft, black earth until it was close and snug around the hyacinths' round bodies. They settled down cozily for the winter.

"I'll furnish you a coverlid," nodded the tall maple tree close by.

"And I'll carry it and spread it over you," offered the frisky autumn wind.

So it puffed and puffed at the gay maple leaves until they tumbled down. Then it tossed them merrily along the ground until they rolled into a thick cover over the hyacinth bed.

While all this was going on, the sun smiled gently down upon them. "When

spring comes, I'll be right here to wake them up with my warmest smile," he promised.

"Maybe the bulbs aren't covered deeply enough," worried the first snowflakes. "We'll put on another coverlid."

"I'll help you to make it a good thick one!" roared the winter wind, and with a big chuckle he sent the snowflakes whirling and dancing like wee white fairies until they fell exhausted in a deep heap over the hyacinth bed.

About that time Jack Frost came along, breathing his icy breath over everything. "You've done your work well," he told the others. "But suppose the sun forgets and smiles too hard, or the wind lifts their covers; the bulbs might think it was time to wake up and push out of the ground and I'd nip their tender leaves," he laughed mischievously. "What they need is my help."

So he crept down into the ground and froze the earth until it was solid around the bulbs.

After a long while the sun began to smile down warmly. The snow blanket disappeared. Jack Frost left and the ground became as soft as a sponge.

"Wake up!" sang the spring rain as it tinkled down to give the bulbs a drink.

"Wake up!" beamed the sun. "We need you to help to make the world beautiful. Can't you feel my warm fingers reaching down to you?"

"Wake up!" shrieked the rollicking March wind, whisking off the blanket of leaves.

Then the bulb began to stir. Its old brown hull felt soft and the first thing it knew, it had burst right through the top of it. Its strong green shoots pushed through the soil.

"Look, Mother," Frank shouted joyously one day. "Our hyacinths are coming up. And see, here come the buds already!"

"Yes, indeed. Isn't it a wonderful plan God has to use his helpers to waken the earth in the springtime?" his mother said softly.

Frank nodded seriously. "I'm going to be a helper, too!" and he ran to get a basket to carry away the rotting leaves and make the hyacinth bed neat.

PRAYER. Thanking God for his springtime helpers, and that we may be helpers in making the world beautiful too.

SONG. "For the Beauty of the Earth."[1]

OFFERING.

The children may be encouraged to bring twigs of early blooming shrubs. Many may be forced to bloom prematurely in water.

2. The First Buds

INSTRUMENTAL MUSIC. "The Rustle of Spring." (Phonograph or piano.)

CONVERSATION. Have a basket or jar of twigs and add to them any that the children may bring. Listen to the music again. The rippling notes may suggest rain, wind, and singing birds. If possible have Margaret Tarrant's picture, "All Things Bright and Beautiful," where the children may enjoy it. "Spring's Awakening," by Wireman, from the Primary Picture Set is also good. Let the children examine the shrubs to see the marvelous way God's plan works. The sun warms at the right time, the rain carries food to their roots.

SCRIPTURE. Read Psalm 33: 5*b*.

SONG. "For the Beauty of the Earth."

PRAYER.

STORY. "When the Pussy Willows Went to Church," Lesson 47, or "The Secrets," Lesson 27, both in the old series of Keystone Graded Lessons.

SONG. "Nature's Message."[1]

OFFERING.

3. The Greening Earth

INSTRUMENTAL MUSIC. "The Rustle of Spring."

SCRIPTURE. Read Psalm 104: 14.

CONVERSATION. Ask if the children have noticed the grass beginning to green. If they have been in the country they have seen the farmers beginning to plow the land. Speak of how people must work with God to grow food.

If the buds are developing on the cut shrubs this may be talked of again. The children should be encouraged to watch for new life and unfolding beauty and thank God for each new wonder.

SONG. "God Has Many Helpers."

POEM. "We Plow the Fields."[1] (Read

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Guiding the Worship of Juniors

MARCH—CHRISTIAN DECISIONS

By KATHARINE M. EDWARDS

Purpose of the Month's Worship

As the Easter season approaches, it should be our aim, as teachers, to guide the boys and girls of junior age as they become increasingly conscious of the decisions they must make in order to live as Christians. Many times they are puzzled about what is right to do and they use custom, rather than the principles of Jesus, as their criteria. We should help them to make those decisions that will enrich their lives and personalities. It is to be hoped that many of the juniors will find these services a factor in helping them to decide to become church members at Easter time.

Because it is the time of year when all of us are becoming aware of new life in the world of nature, the juniors might enjoy decorating the windows of their room with transparencies made of colored tissue paper cut in flower designs and might like to bring several bowls filled with flower bulbs which have first been allowed to sprout in a darkened place at home. These should be timed to bloom about the middle of April and could be given as Easter gifts to friends who are ill.

Unless otherwise indicated, all hymns and instrumental selections are from the hymnal, *Hymns for Junior Worship*. Before each service the boys and girls should be given an opportunity to become familiar with any hymns which are new to them.

1. Christian Decisions

MUSICAL PRELUDE. "We Sing Our Praise."

PREPARATION FOR WORSHIP. Encourage the boys and girls to tell about times when they have had difficulty in deciding whether something was right or wrong to do. Is it all right to tell a lie if it makes someone happy? Is it wrong to take a trip on Sunday instead of going to church?

CALL TO WORSHIP.

Leader:

Oh sing unto the Lord a new song:
For he hath done marvellous things.

Group:

Oh give thanks unto the Lord:
for he is good:
For his lovingkindness endureth
forever.

—Pss. 98: 1a; 118: 1

HYMN. "We Sing Our Praise."

SCRIPTURE STORY. "The Rich Young Ruler." (The leader may tell the story or read it from Matthew 19: 16-22.) What do you think of the young man's decision? Why did he decide to go away? Was his decision Christian? Why?

ALTERNATE STORY. "The Invincible Leader."[1]

PRAYER.

PRAYER HYMN. "I Want To Be a Christian."

OFFERTORY.

OFFERTORY HYMN. "All That We Have Is Thine."

BENEDICTION.

2. At Home

MUSICAL PRELUDE. "O Jesulein Suss, O Jesulein Mild," Johann Sebastian Bach (harmonizer).

CALL TO WORSHIP. (See first Sunday.)

HYMN. "We Sing Our Praise."

PRAYER POEM. "In Our Home."[2]

PICTURE INTERPRETATION. "Morning Prayers in the Family of Sebastian Bach."[3] (Give a copy of the picture to each child or, if only one is available, pass it around for all to see.)

Johann Sebastian Bach was a quiet, religious man who loved his home and family and his music. He married twice and had twenty sons and daughters. Each morning he gathered them around his organ and together they worshiped God with music and prayers.

INFORMAL PERIOD. Tell about other families who have taken time for worship together at home. Suggest Bible stories, hymns, and other materials suitable for family worship. A grace for the table and other prayers may be found in *My Own Book of Prayers*. The group might be interested in working out a litany for use in home worship. The following is merely suggestive:

For our comfortable home
Where we are happy together,
We thank thee, dear God;
For our love for each other
Which helps us to be good,
We thank thee, dear God;
For the fun and joy we share,
Our family gives thee thanks, O God.
Amen.

SCRIPTURE. Ps. 133: 1.

"Behold, how good and how pleasant
it is
For brethren to dwell together in
unity!"

HYMN. "Growing Like Jesus."

OFFERTORY.

OFFERTORY HYMN. "All That We Have Is Thine."

BENEDICTION.

3. At School

MUSICAL PRELUDE. Arranged from the aria, "O Rest in the Lord" (Elijah). Felix Mendelssohn–Bartholdy.

CALL TO WORSHIP. (See first Sunday.)

HYMN. "We Sing Our Praise."

PRAYER.

STORY. "A Boy Who Was Careful,"[4] or "Little Scotch Granite."[5]

SCRIPTURE. Luke 6: 27-31.

HYMN. "My Guide" (stanza one).

OFFERTORY.

OFFERTORY HYMN. "All That We Have Is Thine."

BENEDICTION.

4. In Our Neighborhood

MUSICAL PRELUDE. Arranged from "Finlandia," Jean Sibelius.

CALL TO WORSHIP. (See first Sunday.)

HYMN. "We Sing Our Praise."

SCRIPTURE. Matthew 22: 36-39.

STORY.

"THE LITTLE OLD LADY"

Once upon a time a little old lady lived in a tiny house close to the center of a big and busy city. She had lived there ever since anyone could remember; ever since the big city had been a small and friendly town.

In those days she had had fine neighbors with whom she could share the good things she baked and with whom she could visit as she tended her garden or hung up her spotless clothes to dry in the yard. But, one by one, those neighbors had moved away. Most of them had gone to live in newer, more beautiful parts of the city, and their houses had been torn down to make room for factories and office buildings. Many of them wondered why the little old lady did not move, too. Some even went so far as to locate other homes for her and were puzzled when she refused to consider them. She did not explain to them, for she knew that they would not understand that she could not leave her friends.

There were the factory workers who called to her as they passed; the newsboy on the corner, who came in to warm his hands on bitterly cold days; the scrub-woman in the office building next door who liked to bring her homemade Swedish nut wafers in exchange for a steaming cup of coffee; the truck driver who parked in front of her house so often and brought her a Christmas tree one year—just because she smiled like his mother, he said.

No, the little old lady could not move away. Her friends needed her and she needed them.

HYMN. "Following Christ."

PRAYER.

OFFERING.

BENEDICTION.

5. At Church

(Have pictures of churches and of people worshiping in church.)

MUSICAL PRELUDE. "Holy, Holy, Holy! Lord God Almighty."

CALL TO WORSHIP. "I Think of God in Church."[2]

HYMN. "Holy, Holy, Holy! Lord God Almighty." (First stanza.)

PRAYER.

TALK. (By a junior.) "Why I Have Decided To Join Our Church."

(Because the church can help me to become a finer person; because I want to worship with other people who love God as I do, and the like.)

HYMN. "Our Church."

OFFERTORY.

OFFERTORY HYMN. "All That We Have Is Thine."

BENEDICTION.

[1] *The Children's Story Garden.* J. B. Lippincott Company.

[2] *My Own Book of Prayers,* edited by Mary Alice Jones.

[3] From painting by Rosenthal, No. 3225, from Perry Picture Company, Malden, Mass. Size 5½ by 8 inches can be obtained at 2 cents each for thirty or more copies.

[4] In *Junior Worship Guide,* by Charlotte C. Jones, The Pilgrim Press.

[5] In *School Management,* by White, American Book Company; retold in *Junior Worship Guide,* and in *Building a Christian Character,* by Carrier and Clowes, Doubleday, Doran and Co., Inc.

Materials and Activities for Use in the Nursery Class

(Concluded from page 26)

truck and taking turns with it provides practice in friendly living together. Such action is Christian.

The teacher, sitting near, suggests, "Milkman Jane, will you leave a bottle of milk at my house?" Jane does, and is thanked and paid, a new idea for the play. John and Jane both deliver milk spasmodically, stopping to make additions to the house, to roll a ball, or to look at a picture-book in between. As one of the children comes to deliver another bottle of milk to the teacher she sings,

> To every helper, I will say,
> "Thank you very much today."[1]

"Read it!" says John to the teacher, stopping before the picture of the milkman.

The teacher quickly thinks over her repertoire of stories. Shall she tell one about the milkman coming? Near by are two little girls who have been tucking the dolly in bed. One of them comes nearer to see the picture. She will choose a story of co-operation, and one describing the activities of more than one group of children. And so she tells of the baby who cried for his milk and how each member of his family did something to help him. There have been examples of co-operation in the play this morning, so this one of everyone helping will serve to emphasize the advantages of working together.

The story is told. Children who have come to listen go back to their play. Several linger, and one of these has brought a picture-book from the low table near by. "Let's look at it together," says the teacher. As the pages are turned they stop to look at a picture of a baby, the teacher singing again the lullaby sung earlier. They talk of the baby in the story who needed his milk. Some children talk of the babies at home. A picture of an older child drinking milk is found in the book. They talk of the value of drinking milk and sing the song about "Milk will make me grow up tall."

But already the little group is breaking up. Back to play they go. The teacher goes to another part of the room where other children are carrying on other interests. And very soon it is all to be done again—a rhyme or a story or a bit of conversation to interpret an interest or a need which is displayed in the way the children respond to the toys and to each other. The materials and the activities are the curricula in the nursery class.

[1] From *Three Years Old,* copyright, The Pilgrim Press.

AS THE PRIMARY CHILDREN WORSHIP

(Concluded from page 27)

as a poem the first two stanzas. The last stanza is a prayer. Ask if the children would like to bow their heads and close their eyes and think the words with you, making it their prayer, too.)

SONG. "'Tis God Who Sends the Spring."[3]

OFFERING.

SONG. "For the Beauty of the Earth."[1]

4. The Birds' Return

INSTRUMENTAL MUSIC. "The Flying Bird."[1]

CONVERSATION. "While the pianist plays again listen to see if the music doesn't make you think of flying birds. Last autumn we listened to this same music. Where did we think the birds were going then? Where are they flying now?"

Talk further with the children about God's plan which enables even birds to know when to go south, and when it is time to return.

SCRIPTURE. Read Matthew 6: 26. (Modern translation.)

SONG. "God's Love Is Everywhere."[1]

BIRD STORIES. Have pictures of several birds of your native state, preferably with their nests, that the children may see that each bird knows how to build the home best suited to its needs. Speak of the ones who like cold climates and come only in the winter, and of those that remain the whole year as well as those that migrate southward. *The Burgess Bird Book* or others from your library will furnish material.

If a story is preferred tell "The Bluebird Who Was Chosen Herald," from *The City That Never Was Reached,* by Stocking, or "How the Robin's Breast Became Red," from *The Children's Hour.*

OFFERING.

SONG. "Nature's Message."[1]

PRAYER.

5. Thanking God for Springtime Beauty

INSTRUMENTAL MUSIC. "Spring Song," by Mendelssohn.

SONG. "Nature's Message."[1]

CONVERSATION. Talk of new spring sights and sounds. Make this a service of praise for familiar things of beauty.

PRAYER.

SONG. "For the Beauty of the Earth."

OFFERING.

STORY. "The Garden That Awoke" (Course I, Lesson 27).

SONG. "'Tis God Who Sends the Spring."[3]

[1] *Worship and Conduct Songs.*

[2] *When the Little Child Wants To Sing.*

[3] *Song Friends.*

The Services of My Church[1]

By MARGARET S. WARD

INTRODUCTION

THIS is a five-week study dealing with the architecture, symbolism, ordinances, and other ceremonies of the church as juniors see and take part in them. It should develop a growing understanding and appreciation of their meaning and a greater desire and ability to take part in the worship and work of the church in a worth-while way.

Adapting the Unit to Your Group

Every group must make some adaptations in these session plans, because the architecture, services, and ceremonies of each church differ. First, read through the entire unit, the materials both here and in *Juniors*. Then study each session in detail, considering how you may help the junior leaders to alter the meeting plans to fit your situation. The following suggestions may guide your thinking:

Session 1. Its purpose is to help juniors to appreciate their own church building. If your church was built recently, probably it is in the Gothic style and uses much symbolism, because there has been a return to this form of late years even among Protestant churches. If, however, your church is unusually plain, the tour will necessarily be shorter, but you should explain as fully as you can all the juniors can understand. Take special care to help them to appreciate something of the belief of those who built their church that way because they thought people did not need the outward, material things to worship God. If there is a more elaborate church near by, you might arrange for your group to visit it during your meeting or at an extra session. Even if this is not possible, the reports on how other churches are built and the meaning of their symbolism will be valuable because they will help your juniors to understand better other churches they may attend.

Session 2. This session should help your juniors to understand your own church service. You yourself must have a clear idea of the purpose of each element. The most common parts of a church service are described in the junior leader's material. Your pastor will explain peculiarities of your service you may not understand. You, in turn, may tell the junior leader when he comes to plan his meeting. If you have a printed order of service, be sure exact terms are understood, for juniors read and might become confused. For example, in some services the prayers are designated as "Pastoral Prayer," "Prayer of Petition," or "Prayer of Penitence." In other churches the choir responses may need explanation.

Session 3. In this session it is suggested that the juniors plan a worship service like the one in their church. For groups who need it, a detailed service is given, but some rearrangement or omission may be necessary. A better plan would be for the juniors to choose their own theme and materials, but this may mean more guidance from you in seeing that the service is well planned and unified in thought.

Session 4. Every church observes baptism and communion, but your juniors need to understand the particular way your church celebrates these ordinances. There should also be a brief discussion on the meaning of other special services of your church: the installation of officers, the consecration of church school teachers, the reception of new members, the dedication of babies. Consult your pastor about the significance of any you do not understand clearly.

Session 5. This closing session should challenge your juniors to share in the services and work of your church. Think of a few specific things your boys and girls could do. This would be much more worth while than to confine the discussion to the more general suggestions which naturally had to be made.

Session 1. March 2
OUR CHURCH BUILDING

In this first session the juniors may discover how their own church is built and what its architecture and symbolism mean.

The Adult Leader Plans for the Session

Go over the suggested plan with the junior leader. Have ready a few pictures of churches or cathedrals, post-card views or some from religious magazines and story-papers. You might borrow a library book or two which show various types of arches, pillars, and symbols.

Tour your church building by yourself first. List the most interesting things for juniors. Study the explanation of the most common symbols in the junior's material. Look up the meaning of others in a book like *Church Symbolism*, by F. R. Webber. Bring this to the meeting in case the juniors ask about objects seen in other churches. Your pastor may be particularly interested in the symbolism of your church. Ask him about it. You may prefer that he guide the tour. Let the junior leader invite him.

Session Outline

AS THE JUNIORS ARRIVE. Looking at pictures of church buildings and talking about different churches they have seen.

QUIET MUSIC.

HYMN. "The Church's One Foundation."

OFFERING.

INTRODUCING THE UNIT. (By junior leader.)

THE SCRIPTURE INTRODUCED. (By a junior.)

SCRIPTURE. 1 Kings 5: 5; 6: 22, 29-30; 2 Chronicles 3: 6, 14. (By a junior.)

INTRODUCING THE TOPIC. (By junior leader.)

REPORTS. (By four juniors.)

1. "The First Christian Church Buildings."
2. "How Many Churches Are Built."
3. "Symbols in Church Buildings."
4. "Some Christian Symbols."

A TOUR OF OUR CHURCH BUILDING. (Guided by adult leader.) Choose a junior to list things seen and where found. Walk outside first, noting the tower or steeple, use of cross, carving, round or pointed arches, pillars. Then tour inside the building. Explain the meaning of the symbols in wood, stone, or stained glass as you come to them. Bible stories pictured in windows may be told briefly by volunteers as the group pauses before each window. Where a Bible verse is connected with a symbol, ask a junior to read it. Close with prayer thanking God for all who had a part in building your church and in making it a beautiful, helpful place to worship and learn more about God.

WORK TO DO. (Directed by adult leader.) Plan a suitable way to record what the group will learn about their church. The simplest is a notebook. Several pages can be given to the first section, "Our Church Building." Divide into smaller groups for some of the following activities:

1. Taking kodak pictures of your church building: an outside view, a beautiful doorway, details of some carving, a window. There may be a church member who takes pictures well and who would help. Place pictures in the notebook with explanations. The story of a window may be written opposite or beneath the picture.

2. Making a list of the most significant symbols in your church building and where they may be found.

3. Drawing some of the symbols in your church. Each may be drawn on a separate page for the notebook, or mounted on a large poster for the junior room. Give the poster an appropriate

[1] Prepared from outlines copyrighted by the International Council of Religious Education.

title, such as "The Symbols in Our Church Building."

4. Writing short essays on "What I Like Best in Our Church Building." This would be about something especially helpful or beautiful: a window, picture, motto, the organ.

5. Making something to beautify the church or their own room: a Bible bookmark, transparencies for the windows, a vase for flowers, a table cover or hanging, a picture window for a worship center.

ANNOUNCEMENTS. (By leader for next week's meeting.)

CLOSING HYMN. "For the Beauty of the Earth" (verse 4).

Session 2. March 9
WORSHIPING IN OUR CHURCH

In this session the juniors may grow in their appreciation of their own church service and show increased interest in taking part in it.

The Adult Leader Prepares for the Session

Much of the meeting will be spent in discussion and report. This should be left to the juniors as far as possible. Contribute to the discussion whenever you can help the boys and girls to understand more clearly some part of your regular church service. You may decide to ask the pastor to talk briefly about the method he uses in planning the service each week. This should greatly increase the juniors' appreciation. If the pastor does not do this, you should be responsible for pointing out how the different parts are usually chosen in keeping with one central idea.

Session Outline

AS THE JUNIORS ARRIVE. Each junior may write what he remembers of the order of your church service.

QUIET MUSIC.

HYMN. (Chosen by junior leader.)

TOPIC INTRODUCED. (By junior leader.)

SCRIPTURE INTRODUCED. (By junior leader.)

SCRIPTURE. Acts 1: 13-14; 2: 42-47; 5: 42. (Read by three juniors.)

DISCUSSION AND REPORT. "Our Church Service and What It Means." (Led by junior leader with reports by juniors.)

HYMN. (Chosen by junior leader.)

TALK. (By the pastor, if this has been arranged.)

OFFERING.

PRAYER. (By adult leader or pastor, expressing thanks for the opportunity to worship God in your church and a desire to take a more intelligent part in these services.)

WORK TO DO. (Directed by adult leader.)

1. *Working on the book, "The Services of Our Church."* Add several pages today. Paste a copy of the church calendar on one page, or ask a junior to print or type the order of your church service. Several juniors may write brief explanations of the different parts of the service. Others may write short compositions on "What I Like Best in Our Church Service."

2. *Committee work* in charge of leader for next week's meeting.

3. *Composing prayers to be used on entering church.* Those not working on the notebook or next week's meeting may form a group to create their own prayers. Ask if any have noticed that some people always bow their heads as soon as they are seated in church. Others may recall attending Episcopal churches where people kneel to pray before sitting down. Talk of what a person should think about when he comes to church. Each one may write his own prayer first. Then the prayers may be read and the best ideas gathered together to make one group prayer. Juniors may be chosen to make copies for the notebook and for the leader of next week's meeting who will need it in the worship service he is planning.

Session 3. March 16
WE WORSHIP IN OUR CHURCH

In this session the juniors may continue to grow in their understanding of the church service as they plan and carry out their own service of worship patterned after the church service.

The Adult Leader's Preparation

Help the junior leader to decide whether it will be best to follow the service given here or to make up your own. Also plan with him the best place to hold the service. If you can secure the co-operation of your church organist and minister to help with this meeting, it should be held in the church auditorium. If this cannot be arranged conveniently, the juniors still can experience real worship in a service held in their own room with only juniors taking part. You may be asked to give the talk. You might prefer to tell a story, such as, "When Eric Chose To Help," from *The Story Shop,* by Mary C. Odell. You would need to adapt the story slightly by making the main character a junior instead of a primary boy.

Session Outline

WORK TO DO. (Directed by adult and junior leaders.)

1. *Notebook work.* If last week's discussion was so long that no time was left for work on the notebook this may be done now. If work was begun but not completed, it may be continued. Plans also should be made to include a copy of today's worship service.

2. *Committee work* in charge of the junior leader.

3. *Practicing parts of the worship service.* Members of the "congregation" should learn the words and music of the Doxology and the Gloria, or some other regular feature of your church service with which they are not already familiar.

QUIET MUSIC.

HYMN. "Joyful, Joyful, We Adore Thee."

THE TOPIC ANNOUNCED. (By junior leader.)

OUR WORSHIP SERVICE. As planned.

Session 4. March 23
SPECIAL SERVICES IN OUR CHURCH

In this session we wish to help the juniors to an increased understanding of the ordinances of baptism and communion, as well as any other special ceremonies and services of their church.

The Adult Leader Gets Ready for the Session

You must be prepared to help the junior leader with his discussion as well as to develop your own topic. He will also need guidance in deciding how best to prepare for the reports on other special services in your church, if the material in *Juniors* is not suitable. Your pastor could do this well, but if he has contributed several times already during this unit, it may be better to arrange an interview when the juniors could ask him what they will need to know in making their reports.

Session Outline

QUIET MUSIC.

HYMN. "Our Church" or "His Own Church."

TOPIC INTRODUCED. (By junior leader.)

DISCUSSION. "Special Services in Our Church." (Led by junior leader.)

BIBLE STUDY. (Directed by junior leader, with stories by juniors.)

1. Jesus' Baptism. Matthew 3: 13-17.

2. The Great Commission. Matthew 28: 16-20.

3. The First Communion Service. Luke 22: 7-20.

HYMN. "Jesus, Our Teacher and Master."

DISCUSSION. "What Do the Services of Baptism and Communion Mean?" (Directed by adult leader.) Baptism is immersion in water. It is a sign or symbol, a beautiful way of showing that a person feels sorry and wishes to confess his sins. It shows that he is promising to change his selfish way of acting and try to live like Christ. If a person really loves Jesus he will not be ashamed to let everyone know in this

public ceremony that he wishes to follow Jesus' example and obey his command. (Make sure the juniors understand there is no magical power in the water to wash away sins. It is simply a sign or a symbolic act.) The communion service is a beautiful memorial service. Every church holds it, usually once a month, because Jesus asked those who love him to keep the feast in memory of him. The bread and grape juice remind us that he gave his body and blood when he died on the cross. Only Christians or church members take communion because the service doesn't mean anything to those who do not love or follow Jesus. We should always observe the service reverently, not laughing or talking or thinking of something to eat, but of the wonderful thing Jesus did, and how much he must have loved us to give his life for us. (Look up the other accounts of the first communion, if the service in your church includes the use of the words found in them. Matt. 26: 17-30; Mark 14: 12-26; 1 Cor. 11: 23-26.)

HYMN. "In the Cross of Christ I Glory" or "Saviour, Like a Shepherd Lead Us."

PRAYER. (By junior leader.)

REPORTS. "Other Special Services in Our Church." (By several juniors or the pastor.)

HYMN. "Just as I Am, Thine Own To Be," or "Lord, I Want To Be a Christian."

WORK TO DO. (Guided by adult leader.)

1. *Notebook work.* Today's section may be called "Special Services in Our Church." One page may list these services and tell when they are held. Several pages may be devoted to explanations of their meaning. Some juniors may write on "What I Shall Try To Think About during the Lord's Supper," or "What the Ordinance of Baptism Means to Me."

2. *Learning hymns* sung at the baptismal and communion services in your church, like, "Break Thou the Bread of Life," "Blest Be the Tie That Binds," "O Jesus, I Have Promised."

Session 5. March 30
WHAT SHALL WE DO IN CHURCH?

In the last session of this unit we wish to help the juniors to a growing appreciation of their part in the services and work of the church and a better understanding of the ways in which they can take that part.

The Adult Leader Plans for the Session

Do all you can to help the junior leader, in both planning and conducting his meeting, to bring this study to a fitting climax. The discussion you are to lead will do this also, for it should result in a greater desire and ability on the part of each junior to participate in the worship and work of your church in a worth-while way.

Session Outline

HYMN. "May Jesus Christ Be Praised," or "With Happy Voices Singing."

TOPIC INTRODUCED. (By junior leader.)

TALKS. (By several juniors.)

"What I Like Best in Our Church Building."

"What I Like Best in Our Church Service."

"What the Baptismal or Communion Service Means to Me."

"What I Shall Try To Think About during the Lord's Supper."

HYMN. "For the Beauty of the Earth" (verse 4).

DISCUSSION. "What Shall We Do in Church?" (Led by adult leader.)

1. *Questions to guide you in the discussion.*

Should we juniors share in the work of our church? Why? How do the church and its services help us as Christians? What responsibility can we assume in our use of the church building and its property? How can we make our church or our own room more orderly and beautiful? What difference does it make whether we are reverent or irreverent in the church building or its services? How has this study helped us to understand better how to take part in the services of worship? How can we help to support the work of our church? Are we helping our church if we honor and respect its officers and workers and try to follow their example in our daily living? Are juniors too young to be thinking seriously about being baptized and becoming members of the church?

2. *Stories for the juniors to tell in this period.*

"The Boy Who Had To Go to Church."

"What Some Juniors Decided To Do in Church."

HYMN. "O Master-Workman of the Race" or "My Master Was a Worker."

WORK TO DO. (Directed by adult leader.)

1. Listing the things your group decides it can do in church, perhaps in the form of a promise, like the juniors in the story.

2. Completing the notebook, "The Services of Our Church." The last section, "What We Shall Do in Church," should include the above list. There may be time to illustrate it with a few pictures. The group should decide upon a permanent place for their notebook, perhaps the Junior Department library where it may help other juniors to understand more about their church.

3. Planning or carrying out a special project for your church: mending hymnbooks; making a wastebasket, vase, table cover, Bible bookmark; planning to buy a lovely picture for the wall, to bring flowers for the junior room, to bring a special Easter offering.

CLOSING WORSHIP PERIOD. (Planned and led by junior leader.)

STEPS FORWARD IN ATTENDANCE

(Concluded from page 22)

airy space, with plenty of opportunity for informal procedure. Each works without danger of disturbing the others.

We are increasing the number of books and pictures, and are putting them where the children will use them.

Then we are being more definite about the children's learning and their experiences. Some stories we just enjoy. Others we learn. Sometimes we sing from our hymnals. Sometimes we memorize songs and Scripture.

Learning helps. The children like to know the story on which we are basing conversation. We do not want our children to go home with the discouraged look that was on little Clare's face as she came home from kindergarten after the first week, and sadly remarked, "Well, they haven't taughten us anything yet!" Our children are eager to learn, to become masters of specific skills and knowledge. Indirect learning, however important, is not enough.

Not only must the hour in Sunday school be helpful to them, but they must be conscious of its worth if they are to have a real desire to come. Grant let us know that the day he said, "All we do is hear about Jesus and I'm sick of hearing about Jesus." Our own teaching aims had been so fuzzy that the only definite thing Grant had gained was a—to him—unwarranted repetition of stories of Jesus he already knew. No other value had appeared. Our children, if our recent attempts are at all effective, are becoming aware of a worth-while purpose in coming, with definite accomplishments toward which they can work. There will be much unconscious development too, of course.

So we find ourselves with a more than doubled attendance. We hope to maintain it.

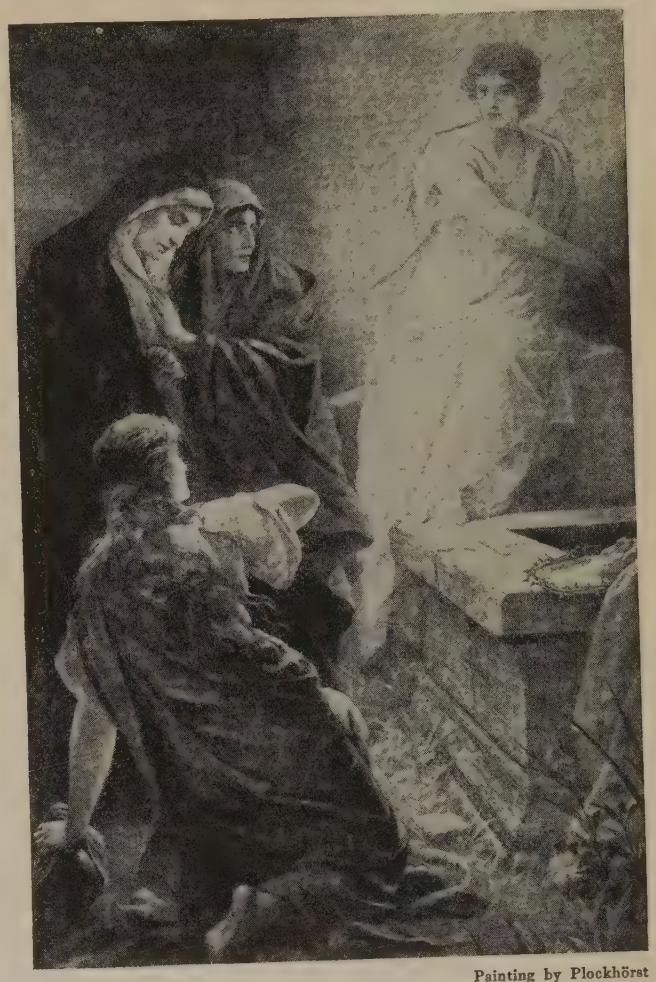
Yet we know that perfect attendance is not possible or desirable. No child should jeopardize the health of others in order to gain a perfect record for himself or his class.

What we have gained is steady, consistent attendance. For that we shall continue to work. And we shall give ourselves with renewed vigor to providing for those children an ever better quality of worship and study and work.

RESURRECTION

An Easter Play

By MARCUS L. BACH



Painting by Plockhörst

Characters

The Woman
The Nameless One (a woman)
Gaza
The Young Man
The Figure in White
Joseph of Arimathea

Scene

A room in the home of Joseph of Arimathea. It is early morning and small flickering lamps are lighted; the overhead lights are dim. Chairs, a table, and a couch of the period stand in position. At the back and the left, windows look out into the night. At either side is a door. THE NAMELESS ONE enters right and takes a position at left window. She is dressed in somber robes, her long pale hands seem almost luminous against her dark dress. She has a flowing black headpiece. THE WOMAN enters and seats herself at the table. Her garment is gray with an occasional contrast of black and white, so also is her headpiece. She bows as in prayer. THE NAMELESS ONE turns and looks at her, then speaks.

THE NAMELESS ONE (*at the window*). It is still very dark.

THE WOMAN (*her hands relaxing*). And very quiet. Even the guards at the tomb make no noise.

THE NAMELESS ONE. That is because the master of this house went out to silence them.

THE WOMAN. He is a good man. (*Silence.*)

THE NAMELESS ONE (*after a moment*). Yes, Joseph of Arimathea is a good man. Earlier in the night I saw a lamp in this window. I came here, rather I felt drawn here.

THE WOMAN. Did you feel that, too? A power, outside yourself, guiding you through the dark?

THE NAMELESS ONE. Yes. (*Silence falls again.*)

THE WOMAN. What happened then?

THE NAMELESS ONE. He bade me enter and be comforted.

THE WOMAN. Who are you?

THE NAMELESS ONE. A Nameless One

AND THE ANGEL . . . . SAID UNTO THE WOMEN, FEAR NOT YE; FOR I KNOW THAT YE SEEK JESUS, WHO HATH BEEN CRUCIFIED. HE IS NOT HERE; FOR HE IS RISEN, EVEN AS HE SAID. COME, SEE THE PLACE WHERE THE LORD LAY.—*Matt. 28: 5-6.*

who came to pray before the tomb where they laid the Christ. . . . . You are trembling. Are you cold? (THE WOMAN *shakes her head.* THE NAMELESS ONE *removes her shawl and places it around* THE WOMAN'S *shoulders.*)

THE WOMAN. You are most kind. You were kind to me in the garden—when I was frightened.

THE NAMELESS ONE. I, too, was frightened earlier in the evening. I stumbled against you while you prayed. You gave a little cry and ran away. I thought I would never see you again. But it is a strange night. A night when even the dead seem to walk.

THE WOMAN. Why do you call yourself "A Nameless One"?

THE NAMELESS ONE. To lose myself in a world that will despise my name. A few days past I put it from me like a curse, covered my face, and played the leper——

THE WOMAN. I thought that only one could feel such agony.

THE NAMELESS ONE. You mean—He who lies buried in the sepulchre?

THE WOMAN. I mean—myself. I thought tonight—before I touched your hand—that it was but the shadow of myself which walked and prayed in Joseph's garden. Somewhere, I felt, my real self lay in dreams or death from which some day I'd waken with a cry. And in that waking, find myself beside a manger bed once more——

THE NAMELESS ONE. A manger bed?

THE WOMAN. I spoke too thoughtlessly——

THE NAMELESS ONE. Tell me the rest. Who are you?

THE WOMAN. A woman.

THE NAMELESS ONE (*quickly*). A mother? (THE WOMAN *is silent.*) I had hoped you were a mother. I thought perhaps you were a peasant—perhaps

[1] Used by permission. Additional copies, at 20 cents apiece, must be purchased from The Guild of Inspirational Drama, 404 Auditorium Building, Cleveland, Ohio.

a mother, like myself, who once had borne a son in some such lowly place. A son for whom you wished to pray here near the tomb of One who set such worth on motherhood—who taught us God was good and ready to forgive.

THE WOMAN. You had a son?

THE NAMELESS ONE. Yes.

THE WOMAN. And would you, if you could, have him again a babe upon your breast? (THE NAMELESS ONE *is silent.*) My tongue is wild tonight. I thought that every mother in the world were wishing that with me . . . .

THE NAMELESS ONE. I wish it.

THE WOMAN. And I! (*Then, quietly.*) Or is it only my despair that speaks? I hope that I will not forget the years of love and growth when, from the silent corner of my motherhood, I watched him grow in stature and in mind. Forget that first, cold cradle which my love transformed into the birthplace of a Prince——

(*Far in the distance, just audible, a choir sings "O Little Town of Bethlehem." The song serves as a background for the following lines:*)

Forgive my reverie—but I remember how I saw kings bring their gifts unto my firstborn child. A star, bright as a fire, stood against the sky. A voice spake "Peace," and in the straw, quivering beneath his restless cry, I saw the face of God. What Peace was this? I sometimes think it mocked me all life long! (*Rises.*) Tell me, Nameless One, did your son grow away from you so fast? Did you have him only such a little while as I? Or lives he still? Living or dead, be praised that he met no such agony as mine!

THE NAMELESS ONE (*in terror*). Who are you? What is this talk of stars against the sky?

THE WOMAN (*the song grows louder*). My fantasy. Forgive me. There—is that a light upon the path?

THE NAMELESS ONE (*the song is loud and near*). Who was your son? Who are you? Tell me! (*The song stops abruptly.*)

THE WOMAN (*after a moment*). A mother like yourself—to comfort and be comforted, half-torn between despair and hope. Why do you stare at me?

(*There is the sound of someone at the door.* GAZA, *a servant, enters. His gray garment is girdled by a wide, red tunic-cord. His headgear consists of a piece of red-and-yellow Roman-striped material, falling to his shoulders.*)

GAZA (*to someone outside*). You may come in. My master will soon be here.

(*The* YOUNG MAN *comes in. He is richly dressed. Over his soft-blue undergarment a cloak lined with red is thrown, fastened at the throat by a jeweled brooch. His headpiece is soft blue, banded with pure white. His girdle is white. He wears many rings and carries an air of wealth.*)

GAZA. These two women are waiting here until dawn. The house of Joseph of Arimathea is fast becoming an inn.

YOUNG MAN. I doubt not that all are welcome.

GAZA. Ah, indeed, All are welcome. My master is a generous man. Too generous sometimes for his own good. Would you care to lay aside your mantle?

YOUNG MAN. So you think I may see the tomb at break of day?

GAZA. Indeed. The guards may curse a bit, but that is because they are Romans. They cursed, too, when Nicodemus, my master's friend, brought myrrh and spices to the tomb. "Are you one of His disciples?" they said to him. And Nicodemus replied, "I am." Yes, that took courage. . . . . Won't you rest yourself?

YOUNG MAN. You say Nicodemus admitted his discipleship?

GAZA. That he did. But so did my master.

YOUNG MAN. Joseph of Arimathea—a disciple? I thought he was a member of the Sanhedrin?

GAZA. So he was. But no longer. I was with him when he went to beg the body of the Crucified. He went to Pilate, you know, on the evening of that terrible day. "I pray thee," he begged, "let me take the body from the cross and bury it." Pilate looked at him and said, "Are you of his family?" My master shook his head. "I am Joseph of Arimathea," he replied, "a Jew and a disciple of the Christ."

THE WOMAN. And, then, what happened? (*The men look at her.*)

GAZA. He confessed that he was a follower. . . . . Some say that Pilate wept. But I did not see that. I do know that my master offered him money and he refused it. "I have washed my hands of the matter," Pilate explained. Then we went to Calvary, Nicodemus and another man accompanying us.

THE WOMAN. Was no one at the cross beside the watchmen?

GAZA. No one. All had forsaken Him. Mother and friends were gone. Of course, the storm had driven them away. (THE WOMAN, *weeping, turns away.*)

(*He turns to go out and there brushes against him an Angel*—THE FIGURE IN WHITE. *The Angel is a young man, clean-shaven. He is invisible to the persons on the stage and goes directly to the side of* THE WOMAN.)

GAZA. That's strange.

THE YOUNG MAN. What?

GAZA. It seemed just now as though something brushed against me.

JESUS SAITH UNTO HER, MARY. SHE TURNETH HERSELF, AND SAITH UNTO HIM IN HEBREW, RABBONI; WHICH IS TO SAY, TEACHER. JESUS SAITH UNTO HER . . . . GO UNTO MY BRETHREN, AND SAY TO THEM, I ASCEND UNTO MY FATHER AND YOUR FATHER, AND MY GOD AND YOUR GOD.

—*John 20: 16-17*

Painting by William Hole

THE YOUNG MAN. What do you mean?
GAZA (*raising his lamp to look about room*). I thought—— No matter. (*He goes out.* THE YOUNG MAN *seats himself, takes a moneybag from his girdle and begins quietly counting some coins.*)
FIGURE IN WHITE. (*Softly.*) Weep—part of life is meant for tears.
THE NAMELESS ONE (*at the window*). The wind is rising.
THE YOUNG MAN. It will soon be gone. (*He continues his counting.*)
FIGURE IN WHITE (*to* THE WOMAN *as before*).

So was
A part of life once meant for joy;
For triumph and for joy.

(*Far in the distance, just audible, a choir begins to sing, "Ride On, Ride On in Majesty." It serves as a background to the words of the* FIGURE IN WHITE.)

That day,
Of Him the prophet sang:
Who is this that cometh
Out of Edom,
With dyed garments
Out of Bozrah?
This that is glorious in his apparel,
And marching in the greatness
Of his strength?

O'er all the way
Green palms were strewn,
And flowers fell before his feet.
Rejoice and sing, Jerusalem,
They cried!
And many spread their garments
In the way,
And sang, "Hosanna!
Blessed is he that cometh,
That cometh in the name of the Lord."

And you, that day,
Half-hidden in the throng,
Greeted a Son
Where others hailed a King.

(*The song has quietly drifted away and the room is very quiet save for the clink of the coins as* THE YOUNG MAN *returns the bag to his girdle.*)

THE WOMAN (*turning toward the others*). Yes, he was mine! Do you hear?

THE YOUNG MAN. What are you saying?

THE WOMAN. They called him king and Lord. I called him——

THE YOUNG MAN. What did you call him?

THE NAMELESS ONE (*fearfully*). Do you not know her? (*To* THE WOMAN.) There is a light about you that you cannot hide!

THE YOUNG MAN (*rises*). You are his mother! One day I met him in Judea beyond Jordan and I said to him, "Good Teacher, what good thing shall I do that I may have eternal life?" He looked at me and said, "Why callest thou me good? One only is good and that is God. But if thou would'st enter into life, keep the commandments." Then said I unto him, "All these have I kept from my youth. What lack I yet?" He smiled and quietly replied, "If thou would'st be perfect indeed, go, sell that which thou hast, and give it to the poor. When thou hast finished that, then come and follow me." I turned away and never saw him again.

THE NAMELESS ONE. Who was with him that day?

THE YOUNG MAN. His disciples.

THE WOMAN. Then you did not follow him, my friend?

THE YOUNG MAN. The day they crucified him—that day I sold all my possessions and complied with his command. Could I do less since he laid down his life for his belief? Mine is the sin that I delayed so long.

THE NAMELESS ONE. Was Judas Iscariot there that day—with him—in Judea?

THE WOMAN. Who speaks that name? (THE FIGURE IN WHITE *raises his hands as though to silence her.*)

THE NAMELESS ONE. Forgive me.

THE WOMAN. Forgive thou me. He, too, was someone's son.

THE YOUNG MAN. Yes, he was there. I still remember him because he held the moneybag. He looked unlike the deed of which he stands accused. Scarcely more than a boy he seemed beside the bearded Peter.

THE NAMELESS ONE (*sighing*). Yes.

THE YOUNG MAN. This sack of gold. The last I still possess—all my possessions save for the clothes I wear—I had intended to lay this into the hands of Judas that he might distribute it among the poor. I trusted him even as the Master trusted him.

THE NAMELESS ONE. Those who knew Judas as a child would often tell me that——

THE WOMAN. Why will you continue to speak his name?

THE NAMELESS ONE. This is a night in which we seem to speak only of the dead. . . . .

THE YOUNG MAN. And then I heard the whisper, "Judas has betrayed the Christ!"

THE NAMELESS ONE. So quickly accursed was he, he took his life. (*To* THE WOMAN.) But you—speak not too harshly of his name.

THE WOMAN (*in terror*). Who are you?

THE NAMELESS ONE. I cannot speak of manger beds or stars against the sky, or kings with gifts. I only know he, too, was once a babe.

THE YOUNG MAN. Some say that Judas thought the Christ would call down angels from the skies and save himself. Instead he never lifted a hand except in forgiveness.

THE WOMAN. For that they nailed him to the cross. . . . . Jesus . . . .

THE NAMELESS ONE. For that he

WHEN DAY WAS NOW BREAKING, JESUS STOOD ON THE BEACH: YET THE DISCIPLES KNEW NOT THAT IT WAS JESUS.—*John 21: 4.*

Copyright by Tissot Picture Society

hanged himself. . . . . Judas. . . . . Judas. . . . .

THE YOUNG MAN. Then, in the city, yesternight, I heard the rumor that he still might save himself—rise from the dead. Some say he once predicted it. If he could rise—come here into this room and through these doors—stand before us as he was—or with the print of nails upon his hands and feet—I'd be the first to fall upon my knees. With these few coins and this indulgent body begin my discipleship. Take Judas' place among the Twelve if he allowed! (*It has grown a trifle lighter in the room.*)

THE NAMELESS ONE (*at the window*). The stars have left the sky. . . . . Far in the distance I see a lantern. . . . . The wind is still.

(THE YOUNG MAN *has seated himself thoughtfully.*)

THE FIGURE IN WHITE (*to* THE WOMAN). Give her your hand.

(THE WOMAN *does not move.* THE FIGURE IN WHITE *puts his hand in hers and leads her to* THE NAMELESS ONE.)

THE WOMAN. Here, my friend. (*She extends her hand.*)

THE NAMELESS ONE. You offer your hand to—me?

THE WOMAN. Yes.

THE NAMELESS ONE. You—know my name?

THE WOMAN. I know.

THE FIGURE IN WHITE (*to* THE WOMAN). Say unto her, "No sin is as great as his compassion."

THE WOMAN (*to* THE NAMELESS ONE). No sin is as great as his compassion.

THE NAMELESS ONE (*trembling*). If I may whisper yet the name of God then would I say, "God bless you evermore and grant you peace!"

(*She weeps.* THE WOMAN *puts an arm about her and helps her to a chair.*)

THE FIGURE IN WHITE.

If all of you had hearts,
Tuned to the Infinite;
And ears
To hear me speak!
How easily might
Joy acclaim
This saddened hour!

Think not of death
When death has been o'ercome.

I soon must go
To set
The resurrection hand
Of time.

Oh, what a morn is this!
Why weep?
The angel host,
Which Judas hoped
The Saviour would call down,
Are called.

Round yonder sepulchre
They wait this glorious morn.
Fear not.
Be not afraid.

And you,
Who call yourself
A Nameless One,
Remember God is love. (*Exit.*)

JOSEPH OF ARIMATHEA (*enters with a lantern. He is richly dressed, bearded*). Good peace, my friends. I am your host, as perhaps you know.

THE YOUNG MAN. Your servant was kind enough to bid me enter. I await the dawn to go to the sepulchre.

JOSEPH. Are you a follower of the Christ?

THE YOUNG MAN. I am at last, by God's grace.

JOSEPH. As I myself, no doubt. Until the moment he was crucified I doubted him. Then, with his death . . . . that day in which my kinsmen nailed him to the tree . . . . I understood. I long had thought Messiah would come as a sovereign, with an army, and ambition for an earthly kingdom reaching across the world. He came a lowly man who spoke of life and love.

THE WOMAN. He had no earthly thing to call his own.

JOSEPH. I heard him tell us once that he had naught whereon to lay his head. . . . . But, you must all be very hungry and tired. When Gaza comes he will supply refreshment for us all. It grows lighter. Soon we will go to the tomb together. Until then let us be patient and pray. One of his disciples, a man no longer counted among the Twelve, taught me the prayer the Master prayed for them. It has encouraged me.

THE NAMELESS ONE. He taught you a prayer?

JOSEPH. As Jesus taught it to him, yes. Let me pray it with you. (*He kneels.*) Our Father who art in heaven . . . .

(*As he repeats the Lord's Prayer, one after the other falls to his knees. The choir offstage begins to sing a triumphant Resurrection anthem. Very quietly at first, then it swells louder in triumph after Joseph's concluding words:*)

And forgive us our debts as we forgive . . . .

(CURTAIN)

NEW PLAYS

GILLEAN, by Cumming Kennedy. Published by Samuel French, New York, 1940. In three acts; eight men, three women, several bridesmaids (who do not have speaking parts). Time for production—full evening. Price, 75 cents; royalty, $25.

A drama of life among the Scotch farmers who have settled in one of the northern prairie states. Iain Macdual awaits the birth of a son who will be a "monument to himself," who will grow in the farming life, labor beside the father and eventually stand as a memorial to the sturdiness of the parents who reared him. But matters do not work out that way. Gillean Macdual, who is born shortly after the opening of the play, is partially blind from birth. He grows up to be a gentle character, studious though he cannot see, a brilliant musician on the organ that his father has provided, thoroughly lovable in every way and liking everyone in return. He falls in love with Jennith, his cousin who comes to live with them, but Jennith sees in him nothing more than a big brother. She comes to love shy Hugh Dunbar, life-long friend of the Macdualls, and does not realize that she is thereby breaking the heart of Gillean. The great struggle comes to Gillean when the two ask him to perform their marriage ceremony when he has completed his seminary training. It is after this service has taken place that the full significance of the hymn, "O Love That Wilt Not Let Me Go," bursts upon the audience.

The drama is gentle throughout and in the hands of the wrong cast, or with inadequate direction, it would become dull and slow-moving. On the other hand, with intelligent acting and careful direction, it has the possibilities of becoming a throat-tightening, heart-warming message of the mysteries of life and God's unfolding plan. So presented it would appeal to all church audiences.

There is an epilogue that seeks to reveal "what happened after." This does not have the character of the rest of the play, appears to be decidedly an anti-climax, and the wise director will leave it out.

THE SUMMONING OF EVERYMAN, by John F. Baird. Published by Samuel French, New York. 23 characters: 18 men and 5 women. Price, 35 cents; royalty, $5.

A simplified and carefully staged presentation of the old morality play. The central character, Everyman, has been blessed with much of this world's goods and with remarkable ability to secure more. God sends Death to summon

(*Please turn to page 40*)

A Heritage To Pass On

By EDWIN PHELPS

THREE-DAY MID-YEAR MEETING OF THE BOARD OF MANAGERS BECAME AN ANNUAL AFFAIR. THE NUMBER OF MEMBERS INCREASED 46 AND THEY REPRESENTED 24 STATES. AVERAGE AGE OF MEMBERS DROPPED FROM 33 IN 1924 TO LESS THAN 30 IN 1931

a minor poet proclaims, "It's nothing against you to fall down flat; but to lie there, that's a race."

its fifty years of service to youth Baptist Young People's Union of erica has experienced twice what to ess virile organization might have ed a "disgrace." Indeed, on one sion it seemed that the Union was n "for a count of nine." A review of half-century "Symphony of Achieve- t" of the B.Y.P.U. of A., which has n high-lighted in this and the previous le, reveals occasions of near eclipse. vever, the recovery which the Union's lership was able to maneuver demon- tes the undefeatable potency of or- ized religious work *for* youth *by* th.

he Romance of Surviving Reverses

The Baptist Young People's Union of erica began on the theory that with magazine and its merchandise it ld be self-supporting. Denomina- al leaders preferred that to an appeal local churches as the source of the ion's income. As a consequence, hin a period of fifteen years the Union twice found itself with a $20,000 deficit. On the first of these occasions the Union's leadership proved equal to the emergency. A special two-year campaign produced sufficient revenue, over and above operating expenses, to wipe out the deficit. On the second occasion the sale of the Union's magazine and its commercial interests to The American Baptist Publication Society seemed to be the only available solution. That and auxiliary problems brought the Union to a low ebb. Had it not been for the protesting leadership from the floor of the 1912 convention, other proposals would have killed the Union. This "count of nine," however, found the Union desperately struggling to retain its status as a youth organization working in the interests of youth. Subsequent years witnessed a revival of its potentialities, the force of which were demonstrated during the two score years that have brought the Union's functioning to this anniversary celebration.

Stewardship Starts a Revival

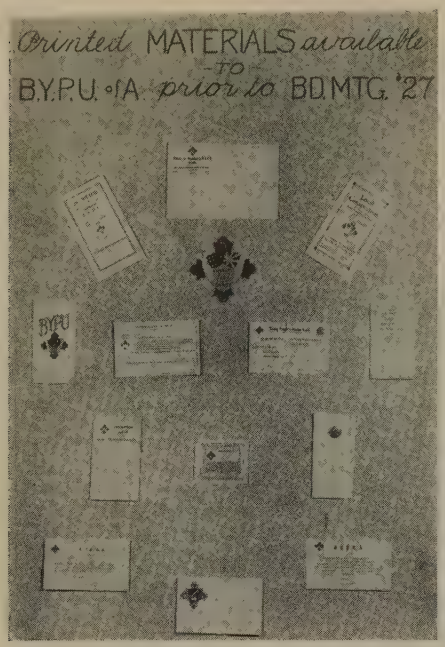
In 1915 the Union inaugurated, and for several years concentrated on, a campaign of stewardship study and practice among Baptist youth. This campaign commanded attention and respect from all parts of the Northern Baptist constituency. In fact, this project greatly influenced the Northern Baptist Convention's acceptance of the Union as a participating agency in the unified budget, which featured the New World Movement of 1919. This placed the Union on the first stable financial basis since its organization in 1891. The achievements of the next decade afford ample proof of the wisdom of that support.

Youth Called To Lead

The next adventure concerned itself with the enlistment of youth in determining directly the future policies and program of the Union. This proved to be the Union's most far-reaching undertaking since its introduction of the Christian Culture Courses.

The Union always had had its executive committee and a board of managers to assume responsibility for the affairs of the Union. However, the records reveal nothing comparable to the adventure of December, 1924.

The officers, in allocating the budget



for that year, set aside $1,000 to share with the states of the Northern Baptist Convention area in bringing together with the Union's executive committee a representative from each state youth organization for a three-day study of the existing status and the future possibilities of the Union. Twenty-five persons, representing fifteen state youth organizations, convened in Chicago, December 2–4, 1924. Each representative to this significant conference had placed in his hands a packet. This contained the General Secretary's survey of the total work being done by the Union, together with samples or outlines of such materials and methods as featured the work at that time. The representatives were divided into four groups; each group was expected to examine certain aspects of the Union's program. At the end of the second day each group laid before the board recommendations for what they believed should be the future course for the respective projects. Moreover, each indicated what individual and collective responsibilities would be assumed in attempting to realize these proposals.

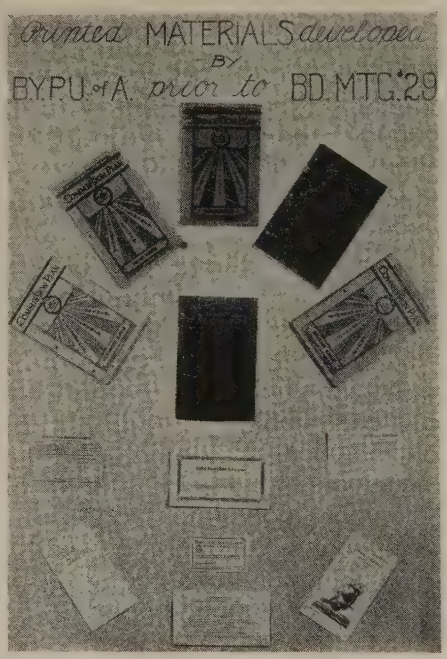
Vision and Courage Revealed

One of these groups staggered the board with its breath-taking proposals for the Union's program of Life Service. The group's plans for implementing these proposals called for a Life Work Secretary. The board recognized that this could be done only if the Northern Baptist Convention could be persuaded to augment the funds then being received. The board designated its representatives to present the proposals to the Northern Baptist Convention authorities. The appeal was heard and enthusiastically approved, at a time of declining denominational receipts. In September, 1925, the enlarged staff initiated what has become one of the conspicuous features of the Union's program.

This three-day mid-year meeting of the Board of Managers became an annual affair. The numbers in attendance and the states represented increased to forty-six and twenty-four, respectively. In the course of the years the average age of the official representatives decreased from thirty-three in 1924 to less than thirty in 1931. This average age and its decrease are significant if it is understood that through these years circumstances required some States to send their Directors of Christian Education or other mature persons as their representatives.

The Union's Program Expands

The achievement of this first board meeting conditioned subsequent board



meetings to contemplate further adventures. In 1925 the board approved the proposal of another of its groups to strike out in the realm of youth evangelism. Its comprehensive proposals again commanded the favor of the Northern Baptist Convention officials and resulted in the grant of additional funds. Consequently, in 1927, the staff was augmented by a secretary and to the program of the Union was added a service majoring on the enlistment of youth in youth evangelism.

New Materials Provided

When this mid-year board meeting experiment was initiated, the B.Y.P.U.'s of the Northern Baptist Convention, apart from the topics provided by The American Baptist Publication Society, had only meager specific material for guiding their local church work. In the main, this comprised a volume published b the Southern Baptist Convention and volume of questions and answers by former secretary of the Union. But i the years after 1928 extensive materia began to make their appearance.

The Commission Plan, with its fou commissions, incorporates a pattern ide tical in principle with that which ha accounted for the board's significa advances. For twelve years this pla has been the ideal for the organizatio and the functioning of local churc groups.

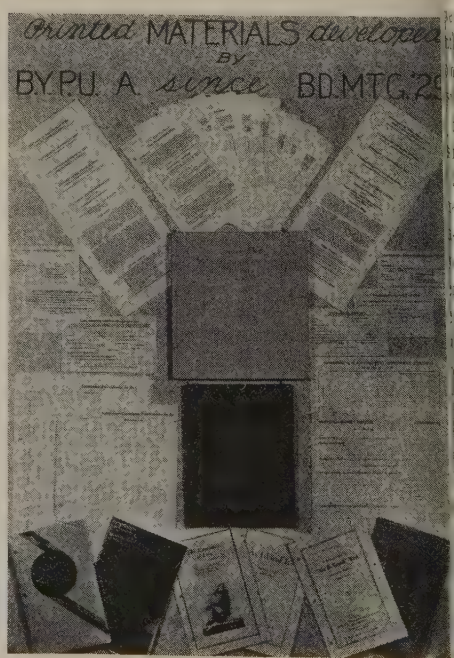
In the years immediately following th publication of the Commission Plan th board members co-operated with the sta in the production of manuals having t do with youth evangelism, such as *Th Ministry of Friendly Guidance, Win-M Friend Week,* and *Good-Will Tours.*

The enthusiastic reception that wa accorded the Commission Plan led th Board of Managers to see the need c similar materials for the Intermediate Although the Pioneer Plan Guide-Book appear under the imprint of the Youn People's Leadership Council, the fac remains that the Board of Manager spent the major part of one of its mid year meetings in outlining the frame work upon which the Pioneer Pla finally was built. Moreover, the B.Y.P.U of A. financed the writing of the pla which the Board of Managers authorize to be turned over to the Leadershi Council for completion and final editing

State Youth Work Enriched

Concurrently with the creation of thes new materials the Union began to giv attention to ways and means for enrich ing the work of the state youth organi zations. These mid-year three-day meet

(Please turn to page 42)



FTY-TWO Sundays a year our worship services lead us indoors. We grow accustomed to expecting presence in a building with pews, t, and choir loft. Stained glass ows, offering plates, ushers, and ed music take on habitual symbol- or us, and we sometimes forget that dwells not alone in the masonry of churches. He lives in the open es, too.

increasing number of churches are rding Easter morning as a signifi- time to worship on a high hill, in untain valley, or beside a lake or a m. The symbolism of the experi- of Mary Magdalene and the others went out on the first day of the , very early in the morning and d their Lord risen, takes on fresh ning when it is re-enacted in an oor setting.

he place need not be Mount Olympus he Rose Bowl. God has been gener- with his gifts of natural beauty. y church will find a potential setting in easy reach. You may find a hill limb, a dell where the first rays of sun slant down between the trees, ver bank, a lakeside, or the city park. ay be merely a clearing at the edge woods or a broad level field. But ds rise above it, and the earth lies erfoot.

uring the past few years I have hed two sunrise services in southern ois grow from humble beginnings. service was held atop Bald Knob, highest point of the Illinois Ozarks. 1937, Wayman Presley, postmaster at little hill town of Makanda, Ill., told ideas of scaling old Baldy for an ter service to a minister friend, and two of them planned a service. The ber of people who climbed the Knob t first year gave them inspiration to e another such service in 1938. Re- tly, more than four thousand persons, m over seventy little towns within an y driving radius, climbed the Knob car or afoot to herald anew Christ's urrection.

A huge electrically lighted cross, sixty- ee feet tall and thirty-two feet wide, s mounted on top of the eighty-foot kout tower of the National Forest vice. At that great height it could seen for miles around the countryside. ring the week preceding Easter the ss was lighted each evening from sun- wn until midnight. Saturday it glowed night, beckoning the thousands of ople who climbed the winding trail the summit.

When a cornet sounded the "Call to orship," a great throng of people stood ing the east, watching the sun streak first colors across a gray sky. Many d brought camp stools, but others re content to stand throughout the

EASTER SERVICE IN HOLLYWOOD BOWL, PASADENA

Give Your Sunrise Service A Setting

By ANNE WEST

program of music and prayer. A great chorus of voices rang out across the smaller hills that encircled Bald Knob, and a rich baritone held the crowd silent with the beauty of "The Holy City." The service, which began at 5:35, was over by 7:00, giving the worshipers plenty of time for driving back to regular church and Sunday school services in their various congregations. Not a one of them, it is safe to say, went away uninspired!

Another sunrise gathering grew from a humble start in Cairo, Ill., the little "gateway city to the south" at the junction of the mighty Ohio and Mississippi rivers. There on the great levée hundreds of people look east across the Ohio to the hills of Kentucky, and south across the Mississippi to the flatlands of Missouri.

A lighted cross is placed on the central pier in a street opening of the massive concrete levée wall. For six nights preceding Easter it blazes forth its symbolic message of the Resurrection to people in three states, to travelers crossing the great river bridges, to barges and steamers and shantyboats down on the murky black water, and to the people of Cairo, tucked high and dry behind the levée wall.

An electric organ plays in the open air of the levée, pealing out the Resurrection music, and a chorus of voices sings from a barge in the river. Then, when the sun peeps over the Kentucky hills and sends its rays across the great Ohio, the people bow their heads, assured of the presence of God.

Of course, these two services have the advantage of unusual settings. But hundreds of beautiful services are held each year in settings far removed from either hills or rivers. Something about people gathering outdoors on Easter morning and waiting for the sun—the sun anywhere!—is itself inspirational.

Since there will be a full program of religious worship for the rest of the Easter day, and since the weather is not always ideal for outdoor programs, the service must be kept short. Consult the weatherman and learn from him at exactly what minute the sun should rise over the site you have selected. Then plan the service so that the call to worship or the dramatic highlight will take place at that moment.

People will stand for thirty or forty minutes, but it may be possible to arrange benches or a few folding seats for the older people. Sitting in cars is discouraged because of the noise, the confusion and the space limitations.

(Please turn to next page)

Worship Center

BEFORE (left)

Note the lack of any unity or order in this view of an actual departmental worship center. The piano is too close to the center, which makes the setting seem crowded. The offering baskets add confusion instead of symbolizing a definite phase of worship. The draperies have been pushed aside with no thought of orderliness and beauty. The unit is not centered in the room in relation to the placement of chairs.

AFTER (right)

By replacing the small stand with an unoccupied table from another part of the room we have assembled a worship center that adds beauty to the service. The value of the picture is not lost as it now occupies an important place in the worship unit. The Bible also should occupy a prominent place in such a setting. The large chair has been moved to a more appropriate corner since it does not have any part in this center. The offering baskets were exchanged for smaller ones of a more suitable shape. This change was effected in approximately thirty minutes by one person who thought to bring a bowl of flowers to add a touch of nature to the materials already on hand.

Ralph Ber

GIVE YOUR SUNRISE SERVICE A SETTING

(Concluded from page 39)

Plans for parking must be made ahead of time. Parking space should be near the program site but not so near that late-comers will disrupt the service. A Boy Scout troop can supervise the parking and do the necessary ushering on Easter morning.

An outdoor setting does not require decorations, but a cross is effective on Easter morning, and a platform or a raised plot of ground is essential for presenting the program when people are standing.

Your worship program will depend upon the talent you have available. Unless plans have been made to amplify the sound, it will be wise to select instruments and voices which can be heard easily. In the open air a violin loses much of its beauty, while the cornet or the trombone takes on new dignity. A soprano soloist will not be as effective as a baritone. The simplest of programs would include an instrumental call to worship, invocation, group singing of hymns, a dramatic reading of the biblical account of the Resurrection, and the benediction. Special music by quartets or choruses and a short inspirational address would be effective. A more elaborate program of worship might include a dramatic portrayal of Resurrection scenes. Short playlets may be secured from the religious publishing companies. These, however, demand more in the way of both natural setting and equipment.

For outdoor accompaniment, an organ retains a clearer tone than a piano. Both may be dispensed with, and the accompanying done by one or more cornetists.

Some congregations find it convenient after the sunrise service to go to the church for breakfast. The young people's society, or a young married people's class, will enjoy preparing a simple meal and having it ready to serve when the worshipers return. Such an occasion cements the inspirational period and draws the people together in close fellowship.

The outdoor sunrise service has one drawback. The weather may not be mild, and the sun may stay behind the clouds. But inspiration may come from a wind-swept hill or in a misty gray valley when a group of people have gathered there to find their risen Lord.

■

EACH morning when we accept from the hand of God the gift of another twenty-four hours, the most appropriate expression that one could use is the declaration of the psalmist, "The day is thine, the night also is thine: thou hast prepared the light and the sun." When we really believe that truth, how difficult is the misuse of time! Then *every* day becomes *the Lord's day*.—STANLEY A. GILLET, *Enriching Life through Worship*.

THE CHURCH

The church is the noblest and the best organization in the world.

It furnishes the best examples of righteous living.

It produces the finest specimens of character of which the world has any knowledge.

It is one sure and stedfast promoter and supporter of reform.

Whatever good is in the world has come through the avenues of the church.

Both directly and indirectly it promotes and safeguards public morals.

It conserves the peace and happiness of the community.

It promotes honest, progressive, and beneficent government.

It does the most to promote the sentiments of love, brotherly kindness, and good neighborliness.

NEW PLAYS

(Concluded from page 36)

Everyman to submit a reckoning of his stewardship. Everyman, all unprepared for such a summons, tries to induce his friends and associates—Goods, Beauty, Five Wits, Strength, Cousin, Kindred, etc.—to go on the journey with him; but all refuse except Good Deeds and Knowledge. Then he realizes how empty and unnecessary are most of the things that men accumulate on earth.

The play is spectacular with its lines in verse and its brilliant costuming. Dramatic groups that like to do something out of the usual will be glad to display their talents and deliver a strong message at the same time.

Christian Fellowship and Activities in a Western University

By JOSEPH L. ANDERSON

SCAR S. STRAUSS said of Roger Williams: "If I were asked to select from all the great men who left their impress upon this conti- I would, without any hesitation, t that great prophet who established irst political community on the basis a free church in a free state, the t and immortal Roger Williams." Roger Williams Club at the Univer- of Washington was organized to ly and follow his ideals.

ur group probably resembles the s in other universities. The mem- ship of a Western university has the antage of being made up of both atic and European strains mingled ether in the common fellowship of lents. Such a group gives oppor- ity for a wider view of the world, a ader Christian fellowship and a fuller ristian life.

Rev. C. H. Loucks, who for nine years been counselor of the group, entered a new field of endeavor this fall with lents at Ann Arbor, Mich. We were tunate in having Dr. Ralph E. Knud- , pastor of the University Baptist urch, give us his services until we ured a new counselor, Rev. Sam Nel- , formerly of Spokane.

Our club's activities parallel those de- ibed by Gale Seaman in the Novem- r, 1939, issue of BAPTIST LEADER. rhaps an insight into the organization hind these activities would be inter- ing. We elect four officers: president, e-president, secretary, and treasurer. ese officers, along with the counselor, oose the heads of the standing com- ittees for the year. The heads of the mmittees, the officers, and the coun- lor act as an executive council and cide on the goals for the club for each arter. The president seeks mainly to ordinate the various activities of the mmittees. The vice-president has the ecified task of securing the speakers r our luncheon meetings. The secre- ry and the treasurer each have their ecified work. The standing commit- es are: Social, Deputations, Public ffairs, Membership, Entertainment, and ifework Recruit.

On the Washington campus 325 stu- nts signify Baptist preference. Of is group the Roger Williams Club aches from fifty to sixty. We meet on uesday noon. An equal number is ached by the Young People's Forum of the University Baptist Church. Seventy-five per cent of the Tuesday group live out of the district and have their own local church affiliations, while the same percentage of the Sunday group live in organized houses in the district. The club aims to get more students of Baptist preference interested in the group this year.

As a part of last year's program a number of speakers discussed the general topic, "What Christianity Means to Me in My Profession." We have had as speakers a prominent Seattle physician, a woman state senator, and the dean of the College of Economics and Business on the campus, the executive secretary of the State Convention, a businessman, and a Y.M.C.A. secretary. To vary the meetings we give a program of our own once a month. The club has an abundance of musical and dramatic talent, which affords us the opportunity to have skits, vocal groups, and solos.

We keep open daily our clubroom in Eagleson Hall, the university Y.M.C.A. Almost any time of the day groups of members study or lounge there. At noon quite a few of those who carry their lunch eat together at the club. During this time we get to know each other better. Over a sandwich two or three start a discussion that spreads like fire and soon envelopes the whole group. The topics of discussion grow out of problems that we face or expect to be facing in the near future. Through this discussion many are benefited by others' experiences. The topics usually cover personal interests such as: boy-and-girl relationships, the question of going to war, differences between right and wrong. We often continue a carry-over from some other discussion group.

Many universities promote more outside activities than we do. I am not sure whether or not our students receive harder assignments than those given in other schools, but they keep busy enough as individuals so that too many activities become a burden. We do have a social event once a month. Sometimes a house party, a hike, a beach party, mass attendance at a college athletic contest, or a fireside chat brings us together. Then, too, small groups of the members meet together in between classes or scheduled affairs. The group carries on a limited amount of deputation work. We conduct meetings for other young people's groups, mission work and worship services in churches. Our group joins the Campus Christian Council in carrying out their projects.

We have an active Mothers' Club. They have helped us furnish our room and prepare banquets. We honor them with a tea twice a year. Last year through the united effort of the two groups we were able to send $25 to a former member who was doing missionary work in Japan.

If members of other Roger Williams Clubs have been making comparisons with their own group as they read this, I think that they will notice numerous similarities. That similarity comes through our efforts directed toward the same goal, that of conserving, developing, and enlisting the interest of Christian university students.

Joseph L. Anderson, who describes here the Roger Williams Club of the University of Washington, was born in Omaha, Neb., where he grew up and spent the first two years of his college life. He belongs to the First Baptist Church of Omaha. His sister was sent from that church as one of the representatives from Nebraska to the Denison Youth Conference in December, 1939.

Joe is enrolled in the University of Washington as a student in aeronautical engineering. His hobbies include the Roger Williams Club, stamp collecting, especially first-day air-mail covers, playing the trombone, and singing bass in the University Men's Varsity Glee Club. In his spare time Joe likes to swim or ice skate.

Lilies and Candles

By Ethel Romig Fuller

Bring the potted lilies,
The flowering almond boughs,
The green palms, for adorning
God's own meetinghouse.
For here, tomorrow morning,
Worshipers will throng—
Hark! A boy soprano
Is practicing a song.

Garnish every corner
From pulpit to front door.
Fetch candles for the altar,
White, tall ones; and more:
Brush cobwebs left by winter
From your hearts, since naught
But happiness belongs in
A place so Easter-fraught.

I Am Your Hymnbook

A Message to Young People

By P. R. Hayward

Hold me in your hand on Sunday next when you prepare yourself to sing.

Let your heart listen to what has been enshrined within me.

Hear the songs and the triumphant words of the martyrs, dying for a faith the same as yours.

Give heed to the prayers of the mystics who have found the heart of God.

Follow the missionaries of the Cross on their way to the ends of the earth.

Listen to the mighty minds of the church as they think out with you the deep mysteries of the purposes and the plans of the Eternal God.

Sit at the feet of the musicians and the poets, of the saints and the redeemed in all lands and times, of those who have seen from afar the coming of the kingdom of our Lord in the hearts of men.

All those I have treasured—*for you. I Am Your Hymnbook.*

Pointers for Teachers

1. An ounce of illustration is worth a ton of talk.
2. A teacher plus a bit of chalk is two teachers.
3. Not what pupils may remember constitutes knowledge, but what they cannot forget.
4. The teacher is the hinge upon which the Sunday school swings.

A WIND AROSE AMONG THE PINES; IT SHOOK
THE CLINGING MUSIC FROM THEIR BOUGHS, AND THEN
LOW, SWEET, FAINT SOUNDS LIKE THE FAREWELL OF GHOSTS,
WERE HEARD: "OH, FOLLOW, FOLLOW, FOLLOW ME!"

—*Shelley*

5. We teach more by our walk than by our talk.
6. Behind every lesson the pupil sees two teachers—the teacher teaching and the teacher living.
7. The teacher who does not pray for his pupils has no right to teach them.

—Author Unknown

A Good Meeting

By Olive M. Foerster

Aim to reach definite and worthy objectives.

Give much time and effort to careful planning and preparation.

Offer topics of vital interest to young people.

Obtain solutions to problems through the teachings of Jesus.

Develop the thought by relating the worship service to discussion.

Make God's presence felt by the quality of the worship service.

Establish a setting that invites those present to participate.

Emphasize at least one conclusion.

Think through a plan to put the conclusion into effect.

Introduce variety of presentation, order of service, leaders.

Never neglect the appearance of the room or friendliness to strangers.

Get adequate leadership for everything that the group undertakes.

A Heritage To Pass On

(Concluded on page 38)

ings of the board, where the policie and the program of the B.Y.P.U. of A were developed, provided a logical basi for encouraging the officers of stat youth organizations to hold annual week end retreats for planning their stat youth programs. As a result of a emphasis initiated in 1926 such retreat now feature state youth work. The 1930 board meeting devoted the majo portion of its time to developing the outline and the basic material for wha later became a very influential manua entitled *Baptist Young People's Work for State and Associational Organizations.* This manual is unique in that it focuses the attention of the officers and the leaders of state and association on the needs of the local church youth.

Boosting the Denominational Program

Enlisting youth in the denominational program also became one of the concerns of these annual board meetings. For nearly ten years following 1924 these meetings witnessed the outlining of plans and materials, and the acceptance of personal assignments, for promoting emphases in the denominational program. Most conspicuous among these were materials for the January Educational Project, the Stewardship Essay Contests, a Three-Month Tithing Adventure, Youth Deputation Teams, and Gifts of Baptist Youth. These youth emphases through youth in behalf of denominational enterprise have had far-reaching results.

The Crown of Fifty Years

In 1931 the Board of Managers issued a proclamation setting forth its belief in the need and the merit of a unified denominational work. The Union appealed to the Northern Baptist Convention to undertake a study of existing conditions and seek a way of bringing about this possible unification. The proposals for the Baptist Youth Fellowship developed by the Baptist Youth Council at Denison in December, 1939, and now before the Council on Christian Education after being generally approved by the youth of nearly every state in the Northern Baptist Convention, form the reply to this ten-year-old proclamation. The present-day leaders of the Baptist Young People's Union of America would ask no more significant crown to the Union's fifty-year "Symphony of Achievement" than to pass on to the Fellowship this half-century demonstration of the potentialities of youth to enlist youth in building and promoting materials and methods for the Christian cause.

Knowing Our Bible Better

By E. WELLINGTON McCASH

n the following unit of two topics, author has tried to offer material t will show junior high young people the Bible can be both interesting helpful. The first topic offers some the interesting passages for a brief dy, and the second gives specific ances as to how the Bible may help in our daily living. Some authorities e claimed that junior high boys and ls are not much interested in the ble as a book for reading purposes, these topics will show what can be ne by way of building an interest in subject.

MARCH 2

THE BIBLE AN INTERESTING BOOK

Scripture: Psalms 1: 2; 19: 7-14

nts to the Leader

First of all, you will want to read over e material that appears in *'Teens* for arch 2, page 70, in order to make sure at you have thoroughly in mind the ggested passages and the interpreta- ns offered. Then you will need to ke assignments among the members your group so that each detail is ed for.

Those who are to present the Bible ssages given in the section, "Bible adings," will need to study their ma- ial in advance of the meeting. Those o are to read the Scripture aloud ould practice reading it alone and fore you, as leader, so that they can ad it before the group with under- anding.

If Bibles for each person are not avail- le in the church urge the members bring their own Bibles to the meeting. sk them to follow silently in their bles as the passages are read to the oup. Besides that, they may want to e the Bibles when the various mem- rs are reporting on their favorite ssages.

Note the need for each person to have copy of Psalm 98 divided for group ading (see Psalm 98, under "Bible eadings," in *'Teens*). Make provision have mimeographed copies, or to have e psalm written on the blackboard, so at all may see.

Outline for the Session

INSTRUMENTAL PRELUDE. "O Word of od Incarnate."

OPENING SENTENCE *(to be read by the eader)*. "Man doth not live by bread lone, but by everything that proceedeth out of the mouth of the LORD doth man live" (Deut. 8: 3*b*).

HYMN. "Break Thou the Bread of Life." *(First stanza only.)*

SCRIPTURE. Psalm 119: 9-16.

HYMN. "Lamp of Our Feet, Whereby We Trace," or "O Word of God Incarnate."

TALK BY THE LEADER. A statement of the purpose of the unit and of this particular session. See statements at the beginning of the material in *'Teens*.

PRAYER. Of thanks for the Bible and the records that show how one nation strove constantly to worship only one God. Of thanks for the messages of the prophets and the New Testament leaders. Of thanks for the New Testament account of Jesus' life and teachings. Of petition that interest and appreciation may grow in the book that means so much to the Christian faith. Of hope that the Bible will become the guidebook of those in the meeting.

BIBLE READINGS. A presentation of the material under this heading in *'Teens*.

DISCUSSION. Give opportunity here for various members to read their favorite passages of Scripture and to explain why these mean so much to them. Follow this up with discussion of a possible project growing out of this meeting. See the suggestions below.

HYMN. "Open My Eyes That I May See," or "How Firm a Foundation."

BENEDICTION.

"Let the words of my mouth and the meditation of my heart
Be acceptable in thy sight,
O LORD, my rock, and my redeemer."
—Ps. 19: 14

Something To Do as a Result of This Meeting

Each member of the group may decide to set aside some time each day for Bible reading. To make this most profitable, plan your reading. You might follow the daily passages offered in *The Secret Place*. That would be the simplest schedule for your reading. Or you might try to arrange a schedule after talking the matter over with your pastor or your church school teacher. They will know your interests and needs. Whatever plan you choose you might decide for yourself to read one of the Gospels straight through now, then turn to other parts of the Bible and return to another entire Gospel in a few months.

Decide to improve your public reading of Scripture. You might plan to make the reading of Scripture in your society worship services particularly meaningful. Be sure that the person selected to read the Scripture passages knows about it far enough in advance so that he can practice and learn something about the background of the passage so he can make an explanatory statement.

Help in the translating of the Scriptures. Probably you cannot do any of the actual translating, but you can have a share by learning about the work of the American Bible Society, New York, N. Y., or The American Baptist Publication Society, Philadelphia, Pa. Each of these societies publishes Bibles at the lowest possible cost and distributes them without profit.

Hold an exhibit of unusual Bibles. Ask the members of your church to help you in locating interesting Bibles in your community. Look particularly for old Bibles, Bibles in strange type or size, or Bibles in a foreign tongue, Bibles that are family heirlooms.

MARCH 9

HOW THE BIBLE HELPS PEOPLE EVERY DAY

Scripture: Psalm 119: 33-40; 2 Timothy 2: 15

Hints to the Leader

This is the second in the unit of two topics on "Knowing Our Bible Better," so you will want to read not only the material in *'Teens* for March 9, page 78, but you will need to review the material and discussion on last week's meeting. If any projects have been begun, planning on these must continue so that interest will be maintained.

In the meeting for tonight, you will consider some of the problems of everyday living and will try to point out to the group how the Bible can help to solve them. Of course you cannot consider all the problems of daily living in this one session, so those given in the *'Teens* material have been selected arbitrarily. If your group is facing some peculiar problem of its own, you probably will wish to substitute that for something included here. Or you may find that there are more problems offered than you have time to consider. In that case, make a selection on the basis of those which have greatest importance for your group.

Ask some member of the group to study the Scripture given under each problem. At the session, when the problem is brought up for consideration, this person will present the Scripture with any necessary explanation. Then the group will work together in finding how this Scripture helps in solving that problem. In that connection, urge each

member to bring his own Bible to the meeting, unless you have sufficient Bibles.

If possible, have each problem described on a blackboard. This will keep the situation constantly before the group during the discussion. If you prefer, a mimeographed or typewritten copy of the problems may be given to each member.

Outline for the Session

LEADER'S STATEMENT. The leader should state briefly the purpose of this session.

THE TOPIC DISCUSSED.

WORSHIP PERIOD. It seems best for this topic to hold the worship service at the close of the discussion, in order to use it as a period of consecration for those who earnestly desire to follow God's will in their daily lives. However, if that seems awkward, the worship service can easily be transferred to the early part of the session.

CALL TO WORSHIP. Psalm 119: 1-3.

HYMN. "God Send Us Men Whose Aim 'Twill Be," or "How Shall the Young Secure Their Hearts," or "Dear Lord and Father of Mankind."

MEDITATION AND SILENT PRAYER. (The leader will conduct this through Bible reading and suggested prayer moments.)

Psalm 119: 105—Pray for desire to accept the Word of God as a light to guide us in our daily living.

Psalm 119: 18—Pray that we may learn how to use the Bible for daily help.

Psalm 119: 11—Pray for diligence in studying the Bible so that we may learn God's will for us.

HYMN OF CONSECRATION. "Open My Eyes That I May See," or "Take My Life and Let It Be," or "Now in the Days of Youth."

CLOSING PRAYER. (Write this on a blackboard so the whole group may read it together.)

Lord, as we thy name profess,
May our hearts thy love confess;
And in all our praise of thee
May our lips and lives agree.

Make us resolute to do
What thou showest to be true;
Make us hate and shun the ill,
Loyal to thy holy will. Amen.

—EDWIN P. PARKER

The Test of a Growing Christian

By GRACE HOLLINGER

The Purpose of This Unit

As a result of the study of the following topics, which are the first part of a unit that extends into next month, there should be an increased understanding of the obligations growing out of the decision to become a Christian and to join the church. There should come a new appreciation of the guidance and help provided by the church in the development of a more abundant life. The young people who discuss this material should come to see how they may carry out their duties and responsibilities toward the church.

Aim to show that to be a thinking Christian one must grow, and that daily living is the final test of the growing Christian. Church membership should not be looked upon as a closed matter, but as an opportunity to develop more fully into the Christian way of life.

The leader should familiarize himself with the entire unit at the beginning. It may not be at all wise to devote one meeting to each topic. You may wish to spend more time on some things than on others, depending upon the needs and the interests of your group. At some time during this unit you should try to make an opportunity for the group to become better acquainted with your pastor. Perhaps you all would understand the Christian life more fully, if you asked him to make a special effort to talk with you frankly and simply on the subject.

Helpful Materials on the Unit

In His Steps, by Charles M. Sheldon. See *Young People* for October 20, 1940.

Jesus and a Boy's Philosophy of Life, by W. Ryland Boorman.

What Boys and Girls Are Asking, by Lucille Desjardins. See particularly Units II and IV.

I Follow the Road, by Payson.

The Future Belongs to You, by Roy A. Burkhart. See particularly Chapters 3 and 4.

Adventures in Friendship, by David Grayson.

Youth Action in Personal Religious Living. Published by the International Council of Religious Education. Price, 15 cents.

MARCH 16

DO WE MAKE CHRISTIAN DECISIONS?

Scripture: Luke 9: 23-24; 1 John 3: 21-24

Aim for This Session

To help young people to establish a basis for testing decisions by a standard that is definitely Christian. To help them to see that growth in responsibilities and in freedom depends upon the ability to make wise decisions.

Hints for Conducting the Meeting

Some time before the meeting ask several members of the group to be ready to tell of instances where young people they know were called upon to make decisions that involved right and wrong. If it is possible to do so without disclosing the identity of the persons under discussion, the reporters should tell also something about the methods that were used to decide the problems.

At the meeting call for additional instances and list on a blackboard the responses of the group and the ones assigned to bring in reports.

Have ready the check-lists mentioned in *'Teens* for March 16, page 86, and when the checking has been completed, allow time for a discussion on decisions that come from force of habit and decisions that require time and careful thought before conclusions are reached. The other material in *'Teens* should be offered at this time.

A Suggested Order of Service

INSTRUMENTAL PRELUDE. "Saviour, Like a Shepherd Lead Us."

HYMN. "Jesus Calls Us."

RESPONSIVE READING: (Matt. 9: 9; Mark 1: 16-21; Matt. 16: 24-25—compiled from the King James and American Revised Versions of the Scriptures.)

Leader: And as Jesus passed by from thence, he saw a man, called Matthew, sitting at the place of toll: and he saith unto him, Follow me.

Group: And he arose and followed him.

Leader: Now as he walked by the Sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

Group: And straightway they left the nets, and followed him.

Leader: And going on a little further, he saw James the son of Zebedee, and John his brother, who also were in the boat mending their nets; and . . . . he called them.

Group: And they left their father Zebedee in the boat and went after him.

Leader: Then said Jesus to his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

All: For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, shall find it.

PRESENTATION OF TOPIC. (See material in *'Teens.*)

DISCUSSION.

ALL TO PRAYER.
h, that I knew where I might find him!
would know the word which he would answer me
nd understand what he would say unto me.
—JOB 23: 3

RAYER. For the spirit of those who e gone out on great adventures for ist. For strength to adventure on Christian trail ourselves. For help keep our eyes on the path and our d on the adventure. For constant inders to continue the quest during y work, play, home, and school tasks. a desire to remain true to the der, Christ.
CRIPTURE. 1 John 3: 21-24. (Read inison.)
HYMN. "Jesus, Saviour, Pilot Me."

MARCH 23

DO WE KNOW GOD?

Scripture: Matthew 6: 26-34; John 17: 25-26

m for This Session

To help boys and girls to form a wing conception of God that will p pace with and direct their think- in other areas of life. To create and ngthen a faith in God that will help se young people to build their lives m firm foundations.

nts to the Leader

Many boys and girls of this age en- nter difficulties in their thinking out God. Childish conceptions still ng while the study of science in school ens up larger visions. As a result ne put their thinking about God en- ely apart from their growing knowl- ge of the universe.

If your pastor has the time this may an excellent time to ask him in to d the discussion. At any rate the rson who takes charge of this part of e meeting should be one who has the ility to answer, or to help boys and ls to find answers to their questions. u may wish to continue the discussion this topic for several meetings.

The material given in *'Teens* for arch 23, page 94, may be used as the sis for talks or as resource material helping to answer the questions ised by the group. The Scriptures sted might be used in connection with e section on pathways to God.

ggestions for Worship

HYMNS:
"Joyful, Joyful, We Adore Thee."
"This Is My Father's World."
"Lord of All Being, Throned Afar."
"God of the Earth, the Sky, the Sea."

READINGS:
"Each in His Own Tongue," by William Herbert Carruth.
"Ma Lord," by Langston Hughes.
"The Cathedral," by Longfellow.
"Trees," by Joyce Kilmer.
"A.B.C.'s in Green," by Leonora Speyer.

It is not intended that you should use all of these materials. You may not be able to locate all of them. But it may be that you can find one or two that will seem particularly appropriate.

ADDITIONAL SCRIPTURES:
God in the World about Us. Psalms 8; 19: 1-6.
Finding God through Worship. Luke 6: 12.
Finding God through Others. 1 John 3: 7-8.
God in the Life and Teachings of Jesus. John 14: 5-15; 17: 25-26; 4: 22-24.

Questions for Discussion

The following are some questions raised by junior high boys and girls. If they are problems that some in your group face, you may be able to get your pastor or church school teachers to help you in answering them.

How can God be everywhere?

If God knows everything that is going to happen, why doesn't he prevent the troublesome things that bring suffering?

MARCH 30

DO WE LOVE OTHERS?

Scripture: Mark 2:1-13; 6: 35-46

Aim for This Session

To help young people to see that a feeling of increasing concern for others is a mark of the growing Christian. The discussion should also point out ways in which to express this growing concern for others.

Hints to the Leader

You might ask several individuals or committees to prepare different parts of this program. One person or committee could arrange and lead the worship service, using some of the suggestions given here. (This worship service probably will be most effective if held at the close of your meeting.) Another might study the suggested Scripture references given and be ready to tell stories of incidents where Jesus displayed a concern for all kinds of people.

Ask another person to prepare to tell the stories of the people mentioned under "Some Who Cared."

Another might prepare charts for use with the section, "Do We Love Others?" so that each member of the group will have one to check.

You, as leader, should be prepared to introduce and direct the discussion and to help to weave the various parts of the program into one theme.

As a closing challenge in your meeting, ask one of your best readers to read 1 Corinthians 13 from the Moffatt translation. Your pastor may have a copy of this translation, or if he does not you may be able to find one in your nearest public library.

Suggestions for Conducting the Meeting

THE TOPIC INTRODUCED. The leader will explain the theme of the topic and show how it fits into the general theme that has been followed for the past few weeks.

THE TOPIC PRESENTED AND DISCUSSED. Use here the material that appears in *'Teens* for March 30, page 102, developed according to the suggestions made above.

THE TOPIC DISCUSSED.

PERIOD OF WORSHIP.

Hymns:
"Where Cross the Crowded Ways of Life."
"Love Thyself Last."
"If I Can Stop One Heart from Breaking."
"O Master, Let Me Walk with Thee."
"O Jesus, Master, When Today."
"Saviour, I Would Live for Thee."

Possible Readings:
"Abou Ben Adhem," by Leigh Hunt.
"The House by the Side of the Road," by Sam Walter Foss.
"Outwitted," by Edwin Markham.

Scripture Readings. John 15: 11-15; 1 Corinthians 13.

Additional Scriptures

Mark 2: 1-13; 6: 35-46; 10: 13-16, 17-22; Luke 19: 2-9; Matt. 4: 18-20, 21-22.

TOPICS FOR APRIL

In April, one unit ends and another begins. "The Test of a Growing Christian," by which we have been checking our growth in the Christian life, comes to a climax on Easter Sunday, and as a natural transition, the discussions of the junior high groups turn to "God Speaks to People Today." Intermediates may learn through this material that God is ever present, and that even our simplest interest may be mediums through which he can speak to us if we will but listen.

April 6—Are We Loyal to Christ? 2 Peter 1: 5-9; 3: 18; 1 John 1: 7.

April 13—The Easter Message for Us. John 11: 20-27.

April 20—God Speaks through Music. Psalm 150.

April 27—God Speaks through Pictures. Exodus 3: 1-8; Luke 2: 1-20; Matthew 27: 45-56. (This latter unit ends with one topic in May—"God Speaks through Nature." 1 Kings 19: 9-18; Ps. 19: 1-6.)

Adult Leader

First Aid to Adult Bible Classes

The Panel Discussion

By CLARENCE R. ATHEARN

IF I've heard it once I've heard it a thousand times: "There's something wrong with our Adult Bible Class. Attendance is going down. Those who do come seem little interested. The leader works hard enough, but . . . ."

But! Aye, there's the rub. Perhaps it is that we are in too much of a hurry to study the Bible the way our parents studied it. The world is changing too fast for that; we do not live in their leisurely world, and the need, the desperate need, of making grown men and women see that Christian ideals and standards *can* have a practical application to everyday life is becoming one of our paramount duties and problems. I believe the Adult Bible Class is just the place to do that, and I also believe that it can be made the most popular place in town when an intelligent attempt is made to prove that such practical application is possible.

If you're interested, why not try the panel discussion idea?

THINKING OUT LOUD

Panel discussion is a form of audience participation in which a group of four to eight persons and a chairman, in full view of and facing the audience, discuss among themselves the various aspects of the subject under consideration. When the pattern of the thinking has become sufficiently clear, the chairman summarizes the results of this "thinking out loud" by the panel, and invites the audience to have *its* "say." Questions may be directed to individual members of the panel or to the panel as a whole. The chairman may find it necessary to rephrase certain questions, or to select the panel member best fitted to answer them.

The panel discussion chairman should be the recognized leader and authority of the group which includes both the panel and the audience. He should occupy the center of the platform, with the speakers grouped around him, at an oblong table. The panel members should not be grouped so that they seem to be divided into "pro" and "con" factions, and every effort possible should be made to have the discussion proceed as a friendly exchange of opinion. The chairman usually opens the discussion part of the meeting by announcing the subject; have your Bible reading and prayer and general devotional period before this. For example, if your lesson for the morning is the quarterly temperance lesson, read your Scripture passage first, sing your temperance hymns, then have your chairman introduce the panel speakers.

PANEL MEMBERS

The members of the panel should have one or more preliminary meetings to discuss the order of procedure. Let us suppose the panel to consist of the chairman, a doctor, a lawyer, a teacher, a housewife, a businessman, a merchant, and a banker.

The chairman may be the class president, Sunday school superintendent, or the pastor. In opening the meeting, he may call attention to the importance of this issue in the local church life. He can quote painfully local illustrations. In one church, on Christmas Eve, the congregation came out from singing carols to find the dead body of a child on the curb where she had been struck and thrown by the car of a drunken driver. In another church one of the congregation put up a temperance poster in the window of his home; the store in which he worked happened to sell alcoholic liquor—and he was discharged for opposing the best interests of his employer!

The chairman may raise such questions as, "What experiences have you had which have brought this question of alcohol to your attention? What have you read about it in the newspapers and the magazines? What have you yourself seen? How many of the auto accidents in Main Street in this town are caused by drinking drivers? Are the police-court reports honest about this, or are the real facts being concealed? These questions can be addressed to the entire audience. Give the members of your audience a chance to talk up here; encourage them to state their views, but have your chairman warned and ready to cut short any long-winded discourses! Then have each panel-member—doctor, lawyer, banker, etc.—briefly state his view.

In their preliminary meeting, the panel should decide which members are to deal with the various aspects of the subject, and which questions each should be prepared to answer. The physician would naturally be expected to respond to questions relating to the effect of alcohol on the health of the individual and on the problems of public health. Other members of the panel might be prepared to direct questions at the doctor: such as, What really is alcohol? Is it harmless, a poison, a drug, or what? What are the effects on physical control, on nerves and muscles, on the mind? What effect does drinking a small amount of alcohol have upon the ability of a man to shoot a gun, drive a car, run a lathe, or a typewriter? How has the repeal of prohibition affected public health? Have liquor "cures" increased or decreased in number since repeal? Is there really any reliable cure?

To the lawyer might be directed questions relating to the legal problems of controlling the liquor traffic. Can the traffic be controlled by local option, or is Federal action necessary? What is the influence of liquor in politics since repeal? What effect has alcohol on the judgment of the voters? Are the liquor interests attempting to influence legislatures, conventions, candidates? The lawyer might also be expected to be acquainted with local statistics on drunken driving.

Let your teacher be prepared to answer questions concerning the effects of the liquor traffic on the character, mental life, and social habits of the young people of the community. What are the actual facts about drinking among young people? What is the attitude of the young people toward the cocktail hour? toward drinking at dances and football games? What is actually going on in these situations? How has so-called "moderate" drinking affected conditions of life for youth? Is liquor sold near schools or churches? Are young people drinking in these places? Has juvenile delinquency increased, and is liquor responsible? Is temperance education required by law in your state? What are the schools of your town doing to teach temperance effectively?

e housewife, who may also be a r in religious and civic affairs, will er questions relating to the effect of r upon the home. What are the ts of alcohol upon the home: finan- y, spiritually? Upon husband and r, upon mother and children? If ible get statements of local family are associations on the effect of the r traffic on local home conditions.

ne businessman, banker, or mer- t will answer questions relating to effect of the liquor traffic on the omic life of the community. Since return of legalized liquor has not eased the total wealth of the com- nity, from what sources comes the ney spent for liquor in your town? mate its effect upon grocers, clothing es, department stores, motion-picture ters, etc. What are the facts as to nce of employees because of drink- ; relief money spent for liquor, etc.? at are the effects of alcohol on the ty of workers, upon efficiency, upon ntity and quality of output?

While each member of the panel uld have well in mind what he will the session will have added interest his material is presented, not as set eches, but as informal, animated, l-informed conversation. This infor- lity will encourage the members of class to join in the discussion when opportunity is given.

re about the Panel Discussion Method next month

OU CAN HELP

ecial Attention: Pastors, Sunday hool Superintendents, Home Depart- nt Superintendents, Home Depart- ment Visitors, and Others

Here is an opportunity for you to ke a valuable contribution to the lfare of our Baptist churches, our Sun- y schools and our American homes. r a long time the Home Departments many Sunday schools have been giv- g valiant service, but for some reason w statistics concerning their activities e available. In order to prepare the w Home Department materials that e called for, and to give the most help ssible to those churches which are anning to organize such departments, to increase the outreach and helpful- ss of existing departments, information being gathered from all available urces.

The questions printed on this page ve been so phrased that they can be nswered quickly. Other information of terest may be written upon a separate eet of paper and attached to the estionnaire. Your help is *needed*, and will be *appreciated*.

Home Department Information

1. Name of your church _____
   City _____ State _____
2. Does your church school have a Home Department? Yes ____ No ____
3. Has it had this Home Department for many years? Yes ____ No ____
4. What is its present enrollment? _____
5. Who is in charge? Name _____
   Address: Street _____
   City _____ State _____
6. Is this person appointed? _____ Elected? _____ By whom? _____
7. What other officers and helpers are there? _____
8. How is the work organized and conducted? _____
9. What materials (quarterlies and supplies) are purchased regularly for this department? _____
10. Do you attempt to meet the cost of these materials through the offerings of the Home Department members? Yes ____ No ____
11. Is membership limited to elderly people and shut-ins? Yes ____ No ____
12. If basis of membership is broader, what other classes or groups are included? _____
13. Does the department engage in such projects as distributing literature to persons in hospitals and other institutions? Yes ____ No ____
14. In your school is the work of the Home Department related in any way to the work of the Nursery (Cradle Roll) Department? Yes ____ No ____
    If so, please explain the relationship _____
15. Does your Home Department check absences from the regular church school classes for systematic follow-up work? Yes ____ No ____
16. Are the Home Department records and statistics included in the report of the school as a whole? Yes ____ No ____
17. Does your Home Department staff from time to time make a canvass of the community to discover new members or service needs? Yes ____ No ____
18. Does it conduct neighborhood or home classes? Yes ____ No ____
19. What name would you suggest as preferable to "Home Department"? _____
20. Please check the types of literature you think are most needed for distribution to Home Department members:
    - ____ A Home Department quarterly containing the Improved Uniform Sunday School Lessons with comments.
    - ____ A devotional booklet containing daily readings.
    - ____ A "home magazine" offering helpful suggestions on a variety of home problems.
    - ____ A publication designed to aid young parents in the care, teaching, and training of young children.
    - ____ A single publication combining most or all of these elements.
21. Your own name _____ Date _____
    Address: Street _____
    City _____ State _____

MAIL TO THE DEPARTMENT OF CHRISTIAN EDUCATION
The American Baptist Publication Society
1701-1703 Chestnut St., Philadelphia, Pa.

International Sunday School Lessons

Theme for the Quarter: The Universal Gospel: Studies in Luke

(Second Half of a Six Months' Course)

Aim: To discover through the Gospel of Luke the warm human sympathy of Jesus and his regard for the earthly welfare and the eternal salvation of men, and to cultivate similar attitudes

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1939, by the International Council of Religious Education and are used by permission.

LESSON 9—MARCH 2

The Authority of Christ

Luke 19:1—20:8

Luke 19: 41—20: 8

19:41 And when he was come near, he beheld the city, and wept over it,

42 Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.

43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

45 And he went into the temple, and began to cast out them that sold therein, and them that bought;

46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

47 And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him,

48 And could not find what they might do: for all the people were very attentive to hear him.

20:1 And it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him with the elders,

2 And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?

3 And he answered and said unto them, I will also ask you one thing; and answer me:

4 The baptism of John, was it from heaven, or of men?

5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

6 But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.

7 And they answered, that they could not tell whence it was.

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

KEY VERSE: *Why call ye me, Lord, Lord, and do not the things which I say?—Luke 6: 46*

TO BE READ EACH DAY

Feb. 24. M. Christ Acclaimed as King. Luke 19: 37-40
Feb. 25. T. Christ Weeping over Jerusalem. Luke 19: 41-44
Feb. 26. W. Christ Cleansing the Temple. Luke 19: 45-48
Feb. 27. T. Christ's Authority Questioned. Luke 20: 1-8
Feb. 28. F. Christ's Pre-eminence. Philippians 2: 9-11
Mar. 1. S. The Eternal Ruler. Isaiah 9: 6-7
Mar. 2. S. Christ Shall Have Dominion. Psalm 72: 1-8

SCRIPTURE SAYS—

By W. W. Adams

During the preceding months when Jesus was absent from Jerusalem the Jewish leaders were sure that they had him cornered; their only need was to find out where he was and then they would take him and kill him. "Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him" (John 11: 57). Yes, their only problem was to find him!

Well, they found him! Rather, he found them, but not under conditions favorable to their desires. At this point we need to read the story of Jesus' triumphal entry into Jerusalem (Luke 19: 29-40). He was the king of Jerusalem and of the Jews. It was altogether fitting that for once he assert his kingship in dramatic fashion. Such an act of lordship would confirm his oft-repeated claims to authority. He laid and executed his plans carefully. He came riding toward the city as a true oriental monarch would have done, amidst the acclaim and shouts of joy of his subjects. By his action and by the people's proclamation of his messiahship, the city and particularly the Jewish leaders were made to understand the claims he asserted.

In today's lesson Jesus continues the revelation of his authority. He does this by demonstrating his mastery in four respects:

I. Master of the City (19: 41-44)

The central fact in these verses is Jesus' lamentation over Jerusalem. Our first verse reads, literally: "And as (when) he drew near, having seen the city, he burst into tears upon it" (that is, because of it, for it). The central fact is his bursting into tears. His drawing near and seeing the city only serve to give the setting.

Contrast the hilarity, the joy, the enthusiastic acclamation in the preceding verses. But Jesus knew that with the crowd there was no deep conviction, no sure determination to obey him as king; it was a momentary emotional outburst that would just as easily call for his death in less than a week. In a moment of time his mind ran back through the centuries, comprehending his Father's purpose, promises, and plans for the "City of Peace" and for the human race. He recalled all the efforts made to bring this city and its people into line with the Father's will. At last the climactic moment has come. Standing on Mount Olivet, more than one hundred feet above the Temple, with the whole city spread before him and knowing that the chosen people will reject him and thus seal the city's doom, he burst into lamentation.

As he lamented he spoke, and what he said discloses the ground of the tears (vs. 42). "If you had known!" he seems to say. "Others have known; the prophets knew, and some of my disciples know that Jerusalem's salvation, prosperity, and peace can come only through the people's acceptance of me as the promised Messiah. If you would only recognize me and begin to obey the conditions that I have laid down and to practice the full program of my kingdom! But you will not! This, then, is your great day, your last day of messianic privilege as the chosen city and

! You could even yet fulfill the itions upon which your peace rests: ntance from sin, acceptance of the siah, obedience to his will in the g of righteousness and justice."

he sentence breaks off abruptly lying strong emotion. "If you had wn . . . . what loss, what suffering, t tragedy you might have escaped! now, all this is hidden from your . You have habitually closed your s and minds to God's call; now God been compelled, in an act of judgt, to close your eyes and to bring r day of opportunity to an end!"

esus now proceeds to justify his nority over the city by foretelling her m in detail (vss. 43-44). These preions were literally fulfilled in A.D. 70, n the Romans under Titus razed usalem. To foretell events is conent with Jesus' authority as the Mesh. The details can best be appreed if looked at in outline form.

. Days shall come upon you—the e will come. The time came about ty years later.

. Your enemies shall cast a bank und you—a rampart, earthworks. The mans built a wall four miles long, und the city.

. They shall compass you around—ke a circle around you. You can ther escape nor receive aid from the tside.

. They shall keep you in on every e—hold you together, tight on all es.

. They shall "lay thee even with the und, and thy children within thee; d they shall not leave in thee one ne upon another." All this accords th what we know from secular writers. usalem was destroyed with great ughter of its inhabitants, and the ot long left untenanted.

Master of the Temple (vss. 45-46)

Jesus had authority over the Temple, thority which he demonstrated in eansing it.

At the great feasts in Jerusalem loyal ws were required to offer animal sacrices. Many of the worshipers came om long distances to Jerusalem. They uld not bring animals from their mes. Jewish authorities in the city, cordingly, made arrangements to pply the animals needed. Moreover, any of the people were poor. They me from areas where the medium of xchange (money) was different from at used in Jerusalem. All of this reated a situation in which exorbitant rices could be charged the buyers. A egular "racket" grew up in the Temple ourt. It is said that the priests took share in the profits. Having entered e Temple, Jesus began to cast out the oney grabbers. Luke gives no details as to how Jesus drove them out. But it was an emphatic assertion of his authority. As he drove them out, he spoke to all present, revealing the ground of his action. "It is written, My house (note *my* house) is the house of prayer (cf. Isa. 56: 7), but ye have made it a den (cavern) of thieves."

This incident reveals the moral hopelessness of Jerusalem. The house of worship a house of greedy gain! No wonder Jesus pronounced judgment upon the blind city!

III. Master of the People (vss. 47-48)

Jesus asserted his authority as a teacher. In the city where a few days earlier the Jewish leaders had inquired where they might find him and in the Temple where these leaders ordinarily were masters, Jesus taught the people daily. What daring! What calm assurance!

His boldness was so successful that it brought on a crisis. There were now only two groups of people in Jerusalem:

1. The Jewish leaders who were bent on destroying Jesus. Either he must go or they would lose their authority. So, during the days Jesus was teaching in the Temple, these leaders kept seeking a way to destroy him.

2. All the people (that is, all except the leaders). The people kept hanging upon Jesus' words, as they listened to him. Jesus is thus master of the people, and because of their interest in Jesus, the leaders failed in their plans.

IV. Master of the Leaders (vss. 1-8)

This fact, implicit in the previous incident, now is made explicit.

1. *Jesus' Authority Questioned* (20: 1-2). In our own day, when men still argue whether authority rests in the rulers or in the people, we shall do well to remember that "all authority" belongs to Christ (cf. Matt. 11: 27; 28: 18). Jesus was in the Temple, *teaching* the people regarding their messianic hope and its fulfillment in him, and then *preaching* the gospel—seeking to apply it to his hearers. Suddenly he was faced by an august body of leaders—priests, scribes, and elders. They had the right to challenge the authority of any person calling upon the religious interest and devotion of the people. The conversation may be paraphrased as follows: "The things you have been doing, such as cleansing the Temple, by what authority are you doing them, and who gave it to you?" Since under ordinary circumstances they were the only ones who had the right to bestow such authority, the trap seemed a clever one. If Jesus claims to have no authority, they will say he is guilty of blasphemy. If he claims authority other than from themselves, they will say he is an imposter.

2. *Jesus' Counterquestion* (vss. 3-4). "I will ask you a question, too, and you tell me: Where did John get his authority—from God or men?" The question concerns John's baptism—the seal of his mission and ministry.

3. *The Leaders' Answer* (vss. 5-7). They held a hurried council. The truth of the matter did not enter into their calculations. Here were the alternatives they considered: First, to say that John's authority was of God. In that case, they should have submitted to his baptism and have believed his testimony to Jesus' messiahship. Second, to say that John's authority was not of God. In that case they would incur opposition from the people, for the people counted John a true prophet. Their only escape from this dilemma was a humiliating one—to say that they did not know. "We cannot tell." This was false. They did know, but they were unwilling to state the truth.

4. *Jesus' Final Answer* (vs. 8). It was brief—"I refuse to answer your question!" Why should he, when they had displayed so clearly their insincerity?

LESSON APPLIED

By Howard K. Williams

Purpose. To make clear what the authority of Jesus is, that he may truly be our authority.

Preparation. Read the entire passage until you are thoroughly familiar with the incidents. Outline it with the topic in mind. Then plan to emphasize the points most applicable to your own class.

I. The Picture Presented by This Chapter

A steep ascent from the fords of the Jordan, at that point some twelve hundred feet below sea-level, brought Jesus and his disciples to the city of Jericho. As I remember it, Jericho was not a very important place. There was a little inn with beds so hot that we chose to sit out in the moonlight rather than attempt to sleep in them. Temperatures reached over 120 degrees. We had been warned against the water and drank only hot tea. The place seemed deserted and insignificant. But in Jesus' day, Jericho was important. It was the retiring place for the priests of the Temple during interims in their service at Jerusalem. Rich people lived there. Traders and royalty passed through. What an ideal spot for a tax collector! Zaccheus, chief collector of the district, made his home there. He was rich. Tax collectors under the Roman system had the opportunity to get rich if their consciences did not pinch them, and usually their consciences were quite untroublesome.

Zaccheus had heard that Jesus was entering the city, and he determined that he would get a glimpse of him. Was it curiosity, or was it a longing in his soul for better things? We do not know. But determined, Zaccheus certainly was. Two things worked against his plan—*people*, and *his own personal handicap*. A great crowd got in his way, and he was a short man. He might have let it go at that, shrugged his shoulders, and gone home. On the contrary, he ran to get ahead of the crowd. A man always loses his dignity when he runs, and a short man running to see a parade is not very impressive. Zaccheus probably was laughed at. He went so far as to climb a tree. "Well, look at that! Look at the old boy up a tree!" some of the throng must have exclaimed. Jesus did not laugh. Instead, he walked to the tree, looked up at Zaccheus, and amazed everybody by inviting himself to Zaccheus' house for the noon meal. This event was a turning point for Zaccheus and his family. So it always is when Jesus comes into the home. (Vss. 1-10.)

Jesus was criticized for going to the house of this disreputable and dishonest man. In answer, he told the story of the pounds. In the pursuit of the kingdom of God, he said, we are on a long journey. There is no easy short-cut to heaven. Before the Kingdom comes, each of us has enough time to use what God has given us. How we use what we have, will determine where we shall be in the Kingdom. It is not a question of *how much* we have, but how *we use it*. (Vss. 11-27.)

Then Jesus went up the steep ascent from Jericho, until he arrived at the twin villages of Bethphage and Bethany. These were situated on the east slope of the Mount of Olives with a view of the Jordan Valley; Jerusalem, however, is not visible from this point. (Vss. 28-29.)

Then came the Triumphal Entry, as it is called. (For a fuller description, look up the account in *Ben Hur* by Lew Wallace.)

Going from Bethany a short distance and looking toward the west, one sees Jerusalem situated on hills slightly lower than Mount Olivet, some 2,500 feet above sea-level. (Vss. 30-38.)

"Beautiful for situation, the joy of the whole earth, is Mount Zion . . . . the city of the great King," cried the psalmist (Ps. 48: 2). Approaching Jerusalem from any direction, one comes upon it suddenly and with a gasp of surprise. Today the Mosque of Omar, a beautiful octagonal structure glazed with blue tiles, captures the eye in that first glimpse. In Jesus' day the white marble and the gold of the Temple of Herod dazzled the eye. But Jesus saw beyond the spectacle and into the hearts of priests and people, and he wept. He wept, where others admired and wondered. He saw the godless hearts. He saw the "dead men's bones" within the whiteness of those walls. He saw the "stiff-necked," self-righteous, and unrepentant people who were turning their backs on God. He wept, not for himself, but for them.

He saw—gazing into the future—that proud city conquered by pagans; the splendid Temple shattered into dust; the unrepentant throng hanging on crosses. In A.D. 70 Titus, in command of the Roman soldiers, demolished the city and the Temple, and the smoke of the sacrifices of Israel never more ascended from the altar on Mount Zion. (Vss. 41-44.)

Going into the city and to the Temple, Jesus perceived in the outer court moneychangers who were short-changing the people. Herds, sheep, and doves were being sold by traders who paid the priests well for this privilege. He severely denounced the men who had used God's house for a place of dishonest trading, instead of honoring it as a house of prayer. (Vss. 45-48.)

While Jesus taught, the vested interests planned to trap him. Challenging his authority, they asked, "By what authority doest thou these things?" Jesus answered their question by asking a question of his own. He knew that if they failed in their answer to his question, no direct answer to theirs would help them, because they were insincere. (Luke 20: 1-8.)

II. The Authority of Jesus

1. *What Is Authority?* The dictionary will tell you that authority is the right to command; "legal power"; "force"; "precedent." Let us look at these definitions for a moment in reference to Jesus. Has Jesus the *right* to command your life?

Right. We are told that he is co-creator with God. If so, then certainly he has the right to tell us what to do with that which is his own. He is our Saviour; certainly we must yield to his authority, if we expect his benefits to flood our lives.

Legal Power. Jesus came to establish a kingdom. But kingship implies obedience. He has the legal right to our obedience, for the final judgment will be before him.

Force. A dictator rules by force. If anyone chooses not to obey, he is forced to yield or to pay the penalty. Jesus' authority is force of a different kind. Paul expressed it when he said, "The love of Christ constraineth us." "My kingdom is not of this world," said Jesus. His authority rests not in physical power, but in the force of the spirit of love.

Precedent. "He taught them as one having authority, and not as the scribes." Law is interpreted by precedent. The lawyer marshals previous decisions in pleading his case. Jewish scribes referred constantly to the laws and previous interpretations. Jesus went behind all precedents to God, and so taught the fundamental of all law—the very heart of God.

By every test Jesus has the right of authority over our lives.

2. *Jesus' Authority Illustrated in This Chapter.* Go back over the chapter and see Jesus' natural assumption of authority:

1. "Zaccheus, make haste, and come down, for today I must abide at thy house" (vs. 5). Authority in the home. Is he the authority in your home?

2. "I say unto you, That unto every one which hath shall be given" (vs. 26). The authority of judgment. Some day we shall all appear before him to be judged according to our works.

3. "Because the Lord hath need of him" (vs. 31). Authority over possessions. There was no question in Jesus' mind, but that he had the right to use the colt. Happily, also, there was no question in his mind, but that the owner of the colt would recognize his right. Could the same be said of us?

4. "If these should hold their peace, the stones would immediately cry out" (vs. 40). Authority of the King—something to be publicly acknowledged.

5. "He cast out them" (vs. 45). Authority over his church. Jesus called it, "My church." It is not the preacher's church, nor the chief contributor's church, nor the fault-finder's church, nor the hypocrite's church. It is Jesus' church. Can we shunt it aside, or neglect it, or speak against it, if we recognize the authority of Jesus?

VIEWPOINT OF YOUTH

By Colena M. Anderson

The Lesson Beginning

Begin your lesson with a description of Jerusalem as Jesus saw it: heavy gray stone walls surrounding a city gleaming with gold and marble, the Temple recently rebuilt—a city full of outward beauty, permeated with inward possibilities—but really so indifferent to its privileges that in the mind of Jesus it already had a dying appearance. Therefore he wept for Jerusalem, even as he had wept before the grave of Lazarus, the only other record we have when Jesus gave way to his grief.

Parallel this description with a picture of your own community. How does your town appear to you after an absence? How do you think it would appear to Jesus if he were to come into it today? Would he weep over it or rejoice?

ohecy Fulfilled

last week you assigned one or two ls to check verse 43 with historical rds, call now for reports. Good lensations of these records are found *Peloubet's Select Notes, 1941*, page and *Arnold's Commentary, 1941*, e 52. These show that in A.D. 70, n the Roman emperor Titus be- ed the city and captured it, Jesus' ohecy came true literally.

ist's Temple and Your Church

o that the class may understand is' indignation, give them a detailed cription of the Temple as Jesus saw n that eventful day. The builders he Temple, in order to prevent undue se during the building operations, had sed the great blocks to be hewn to in the quarry (see 1 Kings 6:7). is, however, found the holy building noisy as a market place. Money- ngers haggled loudly with pilgrims r the rate of exchange. Merchants gained vociferously with worshipers r the price of "clean" birds and sts needed for Temple sacrifice. Noise and confusion reigned in a lding intended to be a house of yer, a place for quiet meditation, welling place for the holy of holies! w it must have jarred on the sensitive l of Jesus!

Parallel this description of the Temple h a close-up view of your own church. k the church secretary or historian for opy of the minutes or constitution that es the purpose of your church as ifted by the charter members. Discuss s with the class. To what degree is class fulfilling your church's "reason being"? In what ways is your class feating that purpose? Consider atti- les of reverence, thought wanderings ring prayers, the use of the church ditorium for social gatherings. For cipture references on this subject see alms 27:4; 29:9; Ezra 1:4; Mat- w 26:55; Luke 1:22; 2:46.

e Authority of Christ

Look up the word "authority" in an abridged dictionary. Note its deriva- n. In connection with it study brews 12:2. Look up Matthew 7:29; ark 1:22, 27; Luke 4:36 to discover at impression Jesus made upon the ople. To discover what Jesus knew out his own authority see John 5:43; :25; Luke 6:5.

What authority is implied in the fol- ving: Mark 9:39, 41; 16:17; John :13-14; 15:16; 16:23-24?

Compare the authority of Jesus with e authority of the scribes and the chief lers of his day. With policemen, ctors, lawyers, teachers, ministers of r day.

Golden Text

The memory verse for today is a pointed question aimed at the heart of each one of us. It comes from the sixth chapter of Luke, in which Jesus:

1. Pronounces blessings upon the hungry and the poor and sorrowing, but woe upon the rich and the full and the prosperous.

2. Gives the revolutionary teaching about loving one's enemies.

3. States the Golden Rule.

4. Teaches mercy and tolerance by his example of the mote and the beam. Near the end of the chapter comes the penetrating question, "Why call ye me, Lord, Lord, and do not the things which I say?"

The fact that people in Jesus' day and that we today do not do the things he tells us to do, offers convincing proof to him and to the world that we all question his authority. Once a normal person is convinced that anyone speaks with authority he listens and obeys. Not to obey is equal to doubting authority.

The value of this lesson for us today lies not in studying the responses of the chief priests and the scribes and the elders of two thousand years ago, but in analyzing our own responses. Are the members of your class saying to Jesus, "Where you lead me I will follow"? Or are they among those who once said, "By what authority doest thou these things?"

End the lesson with an appeal to each member to make up his mind about Jesus' authority. If some doubt this authority over their lives, take their doubt as a challenge to yourself to do better and more convincing teaching.

HELPS FOR THE SUPERINTENDENT

By Glenn H. Asquith

The School at Worship

THEME. Real Religion.

PRELUDE. "All Hail the Power of Jesus' Name." (Tune, Diadem.)

INVOCATION. "Lord, we come before thee now, at thy feet we humbly bow; fill our hearts with thy rich grace, tune our lips to sing thy praise. Amen." (Adapted from hymn of William Hammond, 1745.)

WORD OF DIRECTION. "But be ye doers of the word, and not hearers only, deceiving your own selves" (Jas. 1:22).

HYMN. "Dear Lord and Father of Mankind."

SCRIPTURE. James 1:15-27.

PRAYER. O God of infinite wisdom and understanding, enable us at this devoted hour to push aside the veil of sham and pretense that the world has drawn between us and thee. May the glorious reality of thy presence dispel the shadows before our eyes, to the end that we may see thee in the person of our Lord Jesus Christ. In the time of our searching may we realize thy promise that "to him that knocketh it shall be opened. And to thee be the glory forever, Amen."

HYMN. "We May Not Climb the Heavenly Steeps."

THOUGHTS ON THE THEME:

The masked players of the old Greek stage have given us our word "hypocrite." Behind the masks—the laughing masks, the sneering masks, the weeping masks—were real men: fathers, sons, lovers, philosophers, ne'er-do-wells, artificers, and writers. But the spectators could not know what the real men were like; they could judge only by the masks.

Though a man may sometimes put on a pious mask to hide an evil heart, not many persons will be deceived. Christ indicated some of the mask wearers: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21). We shall deceive none but ourselves if we don religion as a mask to wear in public and continue to live in our old and disobedient manner whenever we think no one is observing us.

CHORUS. "Let the Beauty of Jesus Be Seen in Me." (To be sung softly as the pianist leads.)

SCRIPTURE SUMMARY.

"Sacrifice and offering thou didst not desire;
Mine ears hast thou opened;
Burnt offering and sin offering thou hast not required."

—Ps. 40:6, R. V.

"Behold, to obey is better than sacrifice, and to hearken than the fat of rams." —1 Sam. 15:22, R. V.

"Is not this the fast that I have chosen?
To loose the bonds of wickedness,
To undo the bands of the yoke,
And to let the oppressed go free,
And that ye break every yoke?
Is it not to deal thy bread to the hungry,
And that thou bring the poor that are cast out to thy house?
When thou seest the naked, that thou cover him;
And that thou hide not thyself from thine own flesh?"

—Isa. 58:6-7, R. V.

CLOSING HYMN. "I Would Be True."

BENEDICTION. (In unison.) "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."

—Ps. 19:14, R. V.

LESSON 10—MARCH 9

Christ Rejected

Luke 20:9—21:38

Luke 20: 9-20

9 Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty.

11 And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty.

12 And again he sent a third: and they wounded him also, and cast him out.

13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be our's.

15 So they cast him out of the vineyard, and killed him. Wha therefore shall the lord of the vineyard do unto them?

16 He shall come and destroy these husbandmen, and shall giv the vineyard to others. And when they heard it, they said, Go forbid.

17 And he beheld them, and said, What is this then that i written, The stone which the builders rejected, the same is be come the head of the corner?

18 Whosoever shall fall upon that stone shall be broken; bu on whosoever it shall fall, it will grind him to powder.

19 And the chief priests and the scribes the same hour sough to lay hands on him; and they feared the people: for they per ceived that he had spoken this parable against them.

20 And they watched him, and sent forth spies, which shoul feign themselves just men, that they might take hold of his words that so they might deliver him unto the power and authority o the governor.

KEY VERSE: *Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake.—Matt. 5: 11*

TO BE READ EACH DAY

Mar. 3. M. The Wicked Husbandmen. Luke 20: 9-18
Mar. 4. T. Seeking To Trap Jesus. Luke 20: 19-20
Mar. 5. W. The Captious Question about Taxes. Luke 20: 21-26
Mar. 6. T. Moses Opposed. Hebrews 11: 24-27
Mar. 7. F. Christ's Followers Opposed. Matthew 10: 16-22
Mar. 8. S. Paul Persecuted. 2 Corinthians 11: 23-27
Mar. 9. S. Reproached but Rejoicing. Matthew 5: 10-12

SCRIPTURE SAYS—

By W. W. Adams

Today's lesson picks up the story where last Sunday's lesson ended. The time is the Tuesday before Jesus' crucifixion on Friday. Jesus is now engaged in a life-and-death struggle with the Jewish leaders. The Triumphal Entry had put Jesus in high favor with the people. The leaders, intent upon his death, resorted to every means of breaking his hold upon the masses. In this conflict they had taken the initiative. Jesus snatched the initiative from them and pushed ahead in a series of telling judgments upon these leaders and upon the nation as a whole (see Matt. 21: 28-32).

Now he speaks "to the people," but he speaks primarily concerning the Jewish leaders who at that very moment are plotting his death. They, too, heard the parable and perceived that he spoke it against them (vs. 19).

His message is in the form of a parable. It might, perhaps, more properly be called an allegory. In it he pictures the whole of Israel's history, including the present and even the future, in broad outline. This message further justifies his earlier prediction of Jerusalem's certain tragic destruction.

Jesus watched the people's varied responses to his message and ministry. The responses ranged all the way from full and joyous acceptance of himself and his messianic program to a complete and final rejection. He knew that the rejection was only three days away. As a last desperate, yet loving, warning to the people, including the leaders most responsible for the rejection, he related the Parable of the Wicked Husbandmen.

I. Israel's Glorious Privilege (vs. 9)

God had called Abram out of Ur that he might bless him and through him bless all the nations (Gen. 12: 1 ff.). When his descendants had become numerous, God took them out of Egypt and planted them in Palestine. Thus God planted his vineyard—the Jewish state. Israel was both fitted and charged by God, the proprietor, to do his will and to bear fruit for her own good and for God's glory. To this end the Mosaic law and the ministry of the tabernacle had been given. He entrusted this vineyard to tenants, vine dressers, husbandmen—the spiritual guides of Israel, whether priests, judges, or prophets.

II. Israel's Successive Failures (vss. 10-12)

The servants, or slaves, in the parable represent the prophets sent from time to time up to and including the Forerunner. God sent the first servant "at the season," the proper time for gathering the fruit. His gracious act in planting Israel among the nations and in equipping her for service should have brought forth appropriate response in doing the will of God. Isaiah 5: 1 ff. pictures the fruit expected from the vineyard as righteousness and justice. This fruit would mean enriched and enlarged living for Israel. God should be given the glory and honor, for he was the creator of the vineyard. So he sent his servant to receive from the vine dressers his dividend. But the servant was beaten and sent away empty-handed. The reference is to Israel's abuse and rejection of the prophets God sent one after another to challenge and encourage her to fulfill her divine mission.

The second servant fared even worse than the first. Having beaten this one also and dishonored him (treated him shamefully, with indignity), they sent him away also empty. The third one they wounded and threw out.

III. Israel's Final Rejection (vss. 13-15)

The proprietor is at a loss to know what to do. "What shall I do?" he exclaims. He has only two alternatives. He can forget the vineyard, ignore the husbandmen, disregard the wicked injustice done to himself, let the vineyard go to complete ruin and thus rob himself, Israel, and the human race, of the fruits so much needed by all. Or he can make a supreme appeal to the husbandmen. But this last effort must be made at tremendous risk. It will involve sending his own dear son. To send the son will be to hazard everything—for the son is

heir. There is no guarantee that this will succeed. He can only assure self that "it may be they will rever- him." The heir, if anyone could, ld command respect.

sus has now moved up to the very when he is speaking. He himself e beloved Son! He is distinct from, greater than, any of God's servants, prophets. How vividly the parable rays what the husbandmen (chief sts, scribes) were doing at that very nent! They had seen him. He had ed by his ministry of teaching, aching, and healing, that he was ater than the prophets. He was the (Heb. 1: 1 ff.). But their reaction purely one of self-concern. Should heir now inherit that which was his right, they themselves, the tenants, ld have to surrender some of their vileges and enjoyments. If, on the er hand, they could do away with heir, they could advance themselves m tenants to owners of the property. y could rule the land and the people hout interference from the outside. y who had sat in Moses' seat would n sit in the Messiah's seat! This ld be easier than squaring their lives h the will, purpose, and requirements the Messiah.

So they encouraged one another: me, let us kill him, that the inheri- ce may be ours." And so they did. ing cast him outside the vineyard, y killed him (cf. John 19: 17; Heb. 11-13). Thus Jesus pictured what hearers, the rulers, were then reason- among themselves and what they ried out three days later. How they st have winced under this unsparing dictment!

Fruits of Rejection (vss. 16-18)

Jesus had opened this part of the dis- ssion with the pointed question: In light of such behavior, what shall the ner of the property do to those men? The answer is in three parts.

1. He will come. Killing the heir will t make them masters of the vineyard they had hoped. They still must ckon with the proprietor. God shall me for a reckoning with those men.

2. He will destroy the husbandmen— move them from the scene altogether. rael's privileges as the chosen race are be withdrawn.

3. He will give the vineyard to others. he kingdom of God will be taken away om Israel, and given to a people that ill make the proper return (Matt. 1: 43).

God had been patient with Israel. e had finally given his all—his Son. im they would kill. Judgment could o longer be delayed. Some of the earers, perhaps certain of the leaders, w the point and felt the sting enough to exclaim, "God forbid." That is to say, May it never be that the people will murder the Son and bring upon themselves such punishment!

Jesus gave a searching, penetrating look, and then asked a question. If your wish should come true, that this thing should never be, what then would be the meaning of this Scripture (found in Ps. 118: 22)—"The stone which the builders refused is become the head stone of the corner"? The Jewish leaders, builders of the theocracy, were rejecting Jesus only to see him later exalted to headship in God's eternal temple (cf. 1 Pet. 2: 7-8).

Moreover, every one that falls upon that stone shall be broken. The leaders were stumbling over Jesus, as Paul will later describe (cf. 1 Cor. 1: 22 ff.), and they were doing so to their own hurt. After Jesus' later exaltation to headship in God's temple, rejection of him will bring still more severe punishment. It will grind them to powder. No mercy will be shown.

V. Rejection a Reality (vss. 19-20)

If the chief priests and scribes had possessed true insight into the history of their nation, if their consciences had still been functioning, they might have rallied at this timely warning and turned face about, thus escaping the punishment that lay ahead of them. But they were too far gone in their rebellious ways. Jesus' words did not recall them to their senses, but angered them to desperation. They wanted to force the issue by seizing him without further delay.

Their anger grew out of the fact that they perceived that he had spoken the parable against them. Everybody knew that. Pride and self-love forbade any further tolerance of Jesus and his pointed teaching.

They did, however, refrain from arresting Jesus at that time, because they were afraid of the people, who still hung upon his words. They had not forgotten the Triumphal Entry only two days before.

So they could only bide their chance and keep on watching him. They sent spies who posed as righteous, honest men. Jesus might utter some word that could be turned against him. If they should hear him say anything that might be construed as treason under the Roman law, his death at the hands of the Romans would be assured. Israel's rejection of the Son had become a reality.

LESSON APPLIED

By Howard K. Williams

Purpose. To make clear the way people reject Christ and the consequences of their rejection, and to persuade the members of your class to make Christ the chief cornerstone of their life's structure.

Preparation. Remember we are teaching the Gospel of Luke. Hence we should read all the lesson assigned and present as much of it as is possible. Certainly we should tell the story of the incidents in the assigned passage, even though we may dwell at length only on the portion of Scripture printed in the lesson helps. Do not leave the impression on your class that the Bible is nothing but lesson leaflets.

I. The Lesson Story

It was the last week of Jesus' earthly ministry. On the first day of that week (corresponding to our Sunday) Jesus approached Jerusalem as the King of Peace, riding into the city on a colt. On Monday, he went again to the Temple and cast out the traders, taught the people, and returned at night to Bethany, a little over a mile away, on the Mount of Olives. On Tuesday, he came again to the Temple, taught many things, among them those recorded in today's lesson.

Picture Jesus, then, in the porch of the Temple with the crowds gathered about him. There were all sorts of people present, including religious leaders who came, alas, to heckle him.

Help your class to hear Jesus as he relates the pointed Parable of the Wicked Husbandmen. The parable was so pointed that even the priests and the Pharisees, who did not want to understand, got the point. Enraged, they watched for an opportunity to trap Jesus. When they sought to do so by plying him with questions, they succeeded only in making themselves ridiculous (Luke 20: 20-40).

In the twenty-first chapter, included in this lesson, is the exquisite story of Jesus and the disciples standing in the Court of the Women. There stood great brazen jars used for the offerings of the people. From far and near, men had come to Jerusalem, as pilgrims, for the observance of the Passover. Now a long line of rich people with retinues of slaves came bearing their gifts. Wealth jingled into the jars and the donors went away well satisfied with themselves. Then came a woman in a well-worn wrap. She was ashamed, perhaps, of the smallness of her gift. What she dropped into the jar was so small that it did not even jingle. But the act had not escaped the eyes of Jesus. He even knew the amount of her gift. "Look!" he may have exclaimed. "That woman in widow's garb has just put in the largest gift of any of these who have come along." The looks of the bystanders were questions, and Jesus explained. "The rich have given from their abun-

dance. That woman has denied herself bread in order to give those two mites." *A gift is measured not by what we give, but by how little we have left after we give.*

A man, lame, sick, hardly able to work, living alone in a rooming house, recently placed in my hands a dollar bill for the church. I said, "Listen, can you spare this?" I know I had no right to ask him the question, but I felt sorry for him. He answered, with tears in his eyes, "The church means so much to me that nothing I have would be enough to give." He gave of his living. "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."

We are easily dazzled by show and splendor. Even as Jesus spoke, those about him were marveling at the magnificence of the Temple. They called his attention to its "goodly stones." But Jesus had seen them, and more. To their questionings he explained that lovely as the Temple was, it would some day fall. The idea startled them—they wanted to know when it would happen. Perhaps they believed they might prevent such disaster. Jesus' concern lay in another direction. His concern was with the actions of these people, that they might be prepared for whatever came. He admonished them, "In your patience possess ye your souls" (vs. 19). And then he gave them some rules for conduct, "*Watch* ye therefore, and *pray* always, that ye may be accounted worthy to escape all these things that shall come to pass, and to *stand* before the Son of man" (vs. 36).

That night (Tuesday) Jesus again went out and slept in the quiet village of Bethany.

(Paint this picture vividly. It is better to do that than to preach to your class members. The picture will abide in their minds long after your preachments are forgotten, and some day the incidents thus pictured will rise to admonish and help and bless.)

II. God Rents Out a Vineyard

Are we tempted in these days to believe that God has gone away? One of Aristophanes' plays opens with the lines, "How interminable are these nights!" So must those feel who are victims of this present war. How long it takes for a Christian character to grow! How slowly through the ages does human society change! Sometimes it seems that God is no longer present. We need to remind ourselves that God allows men freedom of choice and action for a long time. Of course, there is another truth that we should also remember always. At times we can feel his nearness, too—the immanence of God; "Closer is He than breathing, and nearer than hands and feet." Both the transcendence and the immanence of God are parts of his reality.

III. But the Vineyard Belongs to God

Even though God seems to have gone away, the vineyard still belongs to him. It is not ours to do with as we please. It is ours to use for him. At the proper season God will show himself and require a strict accounting. Today we have too largely lost the sense of responsibility to God. Look up the word "judgment" in your concordance. See how it is constantly used in the teachings of Jesus and the New Testament. "We shall all stand before the judgment seat of Christ."

We shall have no excuses to offer in that day, however many we may think of now. God gives us plenty of time—"a long time." But some time the reckoning will come.

IV. They Persecuted the Prophets

That is what Jesus accused the Jews of doing. They imprisoned Jeremiah because he told them the truth. They persecuted and stoned the prophets. Last of all they would crucify the Christ. One would have thought that they would have reverenced him "when they saw him." Perhaps they never did really see Jesus. They saw only themselves and what they wanted—their selfish desires —and their eyes were blind to the beauty and truth and love of Jesus.

"O how you'll love Him
When you know Him."

V. "What Shall the Lord Do?"

Even as Jesus' hearers cried, "God forbid," so we today would try to escape the consequences of our actions. We want to play with fire, but we do not want to be burned. The papers recently carried the picture of a youth sentenced by the court for a deliberate crime. He felt his sentence was far too harsh. He did not want "to suffer the consequences" of his crime. Constantly we hear people whimpering about their troubles, who are merely reaping what they have sown.

Jesus plainly says, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." We do exactly the opposite and yet expect the promise to hold. God requires the first-fruits of the vineyard, and husbandmen meeting this requirement need never fear the judgment.

VI. "The Head of the Corner"

Jesus' hearers knew what he was talking about when he spoke of the stone rejected by the builders. (See Ps. 118: 22.) They sang Psalms 113–118 in their Temple worship and knew them by heart. Read these psalms. No what the Psalmist says about Jehov and his worshipers as compared to id and those who put their trust in the (Ps. 115). Yet some rejected the Sto which would become at last the head the corner. How He would lend glo to any building! They were like t people who threw aside the very pie of marble which later, Michelange used to fashion his beautiful statue David.

Do you really think sin will win? I you think hate, sensual pleasure w win? No indeed! People may choo these, if they will, and reject Chris but no person or society will ultimate win which does not have Jesus the chief cornerstone. Unless built up Christ as a foundation, that person, th nation, that social order will pass awa

VII. The Leaders Reject Jesus

When Jesus spoke, the proud, dete mined Pharisees, rather than heed an be healed, spied on him; they tried t trap him and planned to destroy hin How Jesus' heart must have ached! H love for people was so great that h wanted to help even those who wer indifferent and antagonistic to his me sage. His love today remains the sam and though men continue to reject hin he reaches forth to help all.

VIEWPOINT OF YOUTH

By Colena M. Anderson

Explaining the Scripture

As the lesson begins assign the variou Scripture passages that appear in *Youn People's Class.* Then as each membe takes his turn in reading a section b prepared to bring out the followin points:

Luke 20: 9-19—The Parable of th Wicked Husbandmen. "God forbid! the people cried out when Jesus ex plained the meaning of this parable. A least they did so according to Luke' Gospel. Matthew and Mark do not con tain this expression from the people The possibility that God would with draw his protection of the Jewish peopl shocked them as nothing else seemed t do. It was at this moment that the wily leaders began to perceive that they would have to do away with this dis turbing Jesus.

Luke 20: 20-26—Tribute to Caesar In selecting this question, Jesus' enemies presented something that every Jew had more or less constantly in mind, and on which most of them held very definite convictions. But few of them had the courage to say outright what they thought on the subject. Moreover, few of them dared to stand with anyone who would make public statements on

ıer side of the question. In the dis-sions of small groups they would say thing bravely, but in the public herings they very carefully avoided ing a stand. The scribes and the ef priests felt sure they had Jesus pped, for in the first place he would rdly dare commit himself and in the ond place no one would stand with n if he did.

Luke 20: 27-38—The Much Married oman. Here Jesus did two clever ngs. He turned the argument back his accusers to show the level of their nds, and he gave his final answer from e Pentateuch—the only portion of the riptures that these Sadducees believed be inspired.

Notice how the people stood silently tening to this battle of wits, how they sped in shocked amazement at some the implications, but how none of em rose to the occasion and indicated eir approval of the stand Jesus was aking. Compare the attitudes of that owd with the attitudes of young Chris-ans today, who hold certain convictions rivately, but who are afraid to support em publicly, who have one set of orals for one crowd and another set for different group, who see only the enness of Jesus in his ability to handle e arguments of the leaders in the owd, but make no effort to apply his uths to themselves.

ying In with Last Week's Lesson

Renew the main points brought out st week on the authority of Jesus. est each of the answers and statements und in the Scripture lesson for today, ith a view to discovering evidences of uthority. Could anyone not possessing uthority speak as Jesus did in these ituations?

oints on the Discussion Questions

The following questions are raised in he pupils' material in *Young People's Class.*

Question 1 has to do with the meaning f accepting or rejecting Christ. It also alls for a discussion of the things from which Christ saves us and the purpose or which he saves us. For a good story rom the life of a modern missionary who has accepted Christ, see *Across the Fruited Plains,* by Florence Crannell Means, pages 84-88.

Question 2 has to do with listening to Jesus and learning his desires for Chris-tians in this present day. Ask the class what they think Jesus would answer if they were to ask him: "Teacher, we know and we believe that you came to give life—and to give it more abundantly. Because of this background we boast that our American standard of living is the highest in the world. Yet we cannot shut our eyes to the fact that in 1936 forty-one out of every thousand Amer-ican families received less than $1,000 as a total income. We know positively that thousands of families have to live daily on an emergency diet that is insuffi-cient to maintain health, and that as shelter they have the poorest dwellings; moreover, they have inadequate clothing and no luxuries. Where is the abundant life for these people? May we, as Christians, have a share in helping them to find it."

Would Jesus point out that the solu-tion lies in changing the economic system, in a voluntary lowering of living standards by all those who have an annual income over $2,000, in our pres-ent method of sharing what we have with those who have not?

Question 3 calls on the pupils to classify themselves with (1) the group that stands by Jesus, or (2) with an independent group that tries to do similar work but hesitates to identify themselves with Christ, or (3) with an antagonistic group that sees no point in the work that he instituted. This ques-tion lends itself to a consecrational clos-ing of the lesson. Close with prayer around the class circle, or by a helpful reading of a good poem or hymn.

HELPS FOR THE SUPERINTENDENT

By Glenn H. Asquith

The School at Worship

THEME. Enduring Discipleship.

PRELUDE. "Andante Cantabile," by Tschaikowsky.

INVOCATION. "Spirit of God, descend upon our hearts; wean them from earth, through all their pulses move; stoop to our weakness, mighty as Thou art, and make us love Thee as we ought to love." (Adapted from the hymn, "Spirit of God.")

WORD OF DIRECTION. "Be thou faith-ful unto death, and I will give thee a crown of life" (Rev. 2: 10).

HYMN. "Children of the Heavenly King."

SCRIPTURE. Revelation 2: 1-10.

THOUGHTS ON THE THEME. (May be presented by a young man.)

During peacetime our young men en-list in the armed forces of our country for a definite period of years. After their term has been served, they return to civilian life without further obligation to the oath which they took upon enlist-ment. But when the country is at war, all enlistments are for "the duration" of that war. Perhaps the war may last six months or six years—the obligation of the young men continues as long as the war is on.

When one enlists as a disciple of Christ, he is given to understand that there can be no cessation of effort until the final consummation of God's plans. There is no such thing as a temporary discipleship; all must engage themselves for the duration of this spiritual war-fare. If one quits while he still has life within him, he is a deserter, and he may not return honorably to his former way of living. The difficult and age-long character of the Christian conflict is one of its chief fascinations for youth. Their souls cry out for definiteness, for a pur-pose great enough and worthy enough to command a whole lifetime of devotion, sacrifice, and service.

How glorious is the reward of the one who "endures unto the end"! A crown of life is awaiting him. A diadem of eternal existence, a chaplet of immor-tality! But how ignominious is the fate of anyone who gives up the battle and retires to what he believes may be a place of safety! A traitor to the Mas-ter's cause!

HYMN. "Am I a Soldier of the Cross?"

RESPONSIVE READING.

Wherefore seeing we also are com-passed about with so great a cloud of witnesses,

Who through faith subdued kingdoms, wrought righteousness, obtained prom-ises, stopped the mouths of lions,

Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

Looking unto Jesus, the author and finisher of our faith,

(*All.*) Reminding ourselves that, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

(Suggestion: If this responsive read-ing cannot be printed or mimeographed for distribution, it may be written upon a large blackboard.)

PRAYER. O God, the encourager of all faithful hearts, grant us strength and obedience to endure hardship as good soldiers of Jesus Christ. In the hour of our utmost need, when the battle rages most furiously about us, and when we are tempted to return to the indolent pleasures of this life, keep us from faltering. Amen.

CLOSING HYMN. "Faith of Our Fathers."

BENEDICTION. "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the ever-lasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen." (Heb. 13: 20-21.)

LESSON 11—MARCH 16

The Lord's Supper

Luke 22:1-38

Luke 22: 14-30

14 And when the hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, With desire I have desired to eat this passover with you before I suffer:

16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:

18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

21 But, behold, the hand of him that betrayeth me is with me on the table.

22 And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!

23 And they began to enquire among themselves, which of the it was that should do this thing.

24 And there was also a strife among them, which of the should be accounted the greatest.

25 And he said unto them, The kings of the Gentiles exerci lordship over them; and they that exercise authority upon the are called benefactors.

26 But ye shall not be so: but he that is greatest among yo let him be as the younger; and he that is chief, as he that do serve.

27 For whether is greater, he that sitteth at meat, or he th serveth? is not he that sitteth at meat? but I am among you he that serveth.

28 Ye are they which have continued with me in my tempt tions.

29 And I appoint unto you a kingdom, as my Father hath a pointed unto me;

30 That ye may eat and drink at my table in my kingdom, an sit on thrones judging the twelve tribes of Israel.

KEY VERSE: *As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.—1 Cor. 11: 26*

TO BE READ EACH DAY

Mar. 10. M. Preparing the Upper Room. Luke 22: 7-13
Mar. 11. T. Partaking of the Last Supper. Luke 22: 14-23
Mar. 12. W. The Reward of Service. Luke 22: 24-30
Mar. 13. T. The Lord's Supper Instituted. Matthew 26: 26-29
Mar. 14. F. The Lord's Supper Continuous. 1 Corinthians 11 23-26
Mar. 15. S. Observing the Ordinance Properly. 1 Corinthian 11: 27-31
Mar. 16. S. The Bread of Life. John 6: 48-51

SCRIPTURE SAYS—

By W. W. Adams

There are many historical and theological questions concerning the Lord's Supper which cannot be discussed in this brief analysis. These matters, to be sure, are not settled even in the longer treatises. But we can very easily grasp the essentials.

The most striking fact about the entire period of Jesus' apprehension and crucifixion is his own perfect self-mastery. He never appears nervous or excited. It is his friends and enemies who become so. We often read John, chapters 14-17, for our own comfort in times of stress. It will heighten our sense of security in Jesus to remember that these matchless words of strength were uttered by one who was going to the cross on the following day. The disciples should have been comforting him; but he was comforting them regarding his own death.

Jesus alone was not surprised by his death. He had known from the time he refused to worship Satan and to compromise with him for world rulership that he must fight the enemy of God to the death. He had watched the growing hostility through three years. Now it was coming to a climax. His enemies were many and determined. His own disciples often proved disloyal. Even among the apostles there were signs of impatience and distrust. Judas in particular was restive. He had recently grown bitter and sullen, in his keen disappointment at Jesus' failure to inaugurate the Kingdom which he had so boldly proclaimed.

Jesus knew that even then Judas was conniving with the Sanhedrin to bring about his death. Consequently we find Jesus arranging in secrecy for the Passover meal. He had a very important reason for wishing to eat this meal with his apostles without molestation from outsiders. Read chapter 22: 7-13 for Luke's picture of the preparation for the meal. Not even Peter and John knew the place until the owner showed it to them.

I. Eating the Passover (vss. 14-18)

When the hour for eating the Passover arrived, Jesus led the apostles to the room, now made ready for them. According to the regulations the Passover lamb was killed after three o'clock and roasted before sundown. By six o'clock, or soon thereafter, the meal was ready. At that time Jesus took his place at the table—reclined on a couch. Around him reclined the apostles.

Before the meal began, Jesus spoke some very solemn words which we shall need to consider.

1. "I have desired to eat this pass over with you before I suffer" (vs. 15). He spoke with intense emotion, though calm. Much depended on what he coul do on this occasion. Hence his precau tion against letting his enemies know where the supper was to be eaten. Why was Christ so intent on eating this mea before he suffered? The following sen tence begins with "for"—introducing an explanation of a previous statement.

2. "I tell you, I will never again eat the Passover meal until it reaches its fulfillment in the kingdom of God." Christ's suffering divided two economies —the Jewish and the Christian. At the beginning of the Jewish, God had delivered Israel from Egyptian slavery. The Passover meal had become an annual observance in Israel in commemoration of that deliverance. This Passover belongs to the types and shadows of the Old Testament era. It looked toward another deliverance as well as back to the former one.

Before the end of the next day Jesus will have come to the cross and effected a deliverance far greater than the one from Egyptian bondage. In that death, he himself became our Passover sacrifice (1 Cor. 5: 7). The type then ceased, so that this was indeed the last Passover meal Jesus and his apostles shared before he became the permanent Passover sacrifice. His death was to introduce a

spiritual order. A new observance, antitype, was to supersede the old. here were at least eight steps in the ılar Jewish Passover, in four of ch a cup was used. Jesus, having re- ed a cup and having given thanks d grace), spoke to the apostles: ke this, and divide it among your- es." So far, this was a part of the tine of the Jewish Passover as it was ays observed.

hen he added, "For I say unto you, ill not drink of the fruit of the vine ne) until the kingdom of God shall ıe." This statement looks to the fu- e. Matthew's words are: "Until that when I drink it new with you in Father's kingdom" (26: 29). The ıgdom *began* with the ministry of rist. It will come in all essentials h the death and resurrection of Christ. at event will separate the period of paration—from the beginning to Cal- y—from the kingdom age. After his urrection Jesus will sustain a new ationship to his disciples. The old ler will then give place to the new. e blessedness of the Kingdom is thus tured as a great banquet, a familiar ment in Jewish messianic thought. is new experience after the resurrec- n does not cancel the final great con- nmation in the future (Luke 13: 29; : 15-25; Rev. 19: 9).

Instituting the Lord's Supper (vss. 19-20)

Now Jesus goes on from the regular ssover meal to that which concerns nself. Having taken a loaf of bread, d having given thanks he broke the ead in pieces and gave it to the dis- ples. He interpreted his act in two ıtements.

1. "This is my body which is given r you." This broken bread represents y body soon to be given; its breaking on your behalf.

Centuries have passed. More than fifty fferent theories have been advanced in e effort to explain the full meaning Christ's death. Most of them contain element of truth. The fact itself and s influence and significance in the re- mption of men is far greater than our inds can comprehend. I cannot ex- ain the Cross—but it has wrought my demption. The greatest facts and rces that play upon our lives are be- nd our power to comprehend. Some ings we can understand somewhat lly; others we take by faith. Our ex- erience confirms and undergirds our ith.

The words of institution spoken by hrist have been misused so tragically at it borders on blasphemy. Some hold at the bread actually becomes the very ody of Christ. Yet the Bible is replete ith similar metaphors. God is often called a shepherd, a rock, a shield, a fortress. Christ called himself the door (John 10: 7), the vine (John 15: 1). Is he a literal door or vine? Just as much as the bread is his body. Again, salvation is held by some to be conditioned upon receiving the bread and the wine. This idea substitutes a material act for the spiritual conditions of salvation which the New Testament lays down.

2. "This do in remembrance of me." The act was to be done repeatedly, until Jesus comes again (1 Cor. 11: 26). It is Jesus himself that we are to remember, not his death only. The Parable of the Vine and the Branches, which the Gospel of John associates with this event, shows us that Jesus is the source of our spiritual life (John 15: 1-10).

Having divided the wine also, Jesus interpreted its meaning. "This cup is the new testament (covenant) in my blood, which is shed for you." The first covenant was ratified with the use of blood (Exod. 24: 8; Lev. 17: 11). Jeremiah foretold the giving of a new covenant (31: 31). Christ's death effects the new covenant (cf. Heb. 9: 19 ff.).

III. Exposing the Traitor (vss. 21-23)

Like a thunderbolt, Jesus added that the hand of the one then engaged in the effort to betray him (Judas had already bargained with Jesus' enemies) was then on the table with him. The Son of Man's betrayal and death are indeed in accordance with the eternal counsel of God (who plans the redemption of the world through it) but this fact does not render the betrayer guiltless. The responsibility is his. Woe to that man through whom the Son of Man is being betrayed! Christ even then would warn Judas and turn him back from his infamous purpose. No wonder the disciples began to question among themselves as to who was guilty of so vile a deed!

IV. Instructing the Apostles (vss. 24-30)

A serious contention arose among the apostles. Just when this dispute began is not clear—whether at this point or earlier. But the point of contention concerned the question as to which of them should be considered greatest in the Kingdom which was now dawning. Jesus would not rebuke them for aspiring to greatness, but sobers them by pointing out how greatness is to be realized. His reply may be looked at in outline form.

1. The kings of the heathen (Gentiles) lord it over their subjects, enforcing their will in all of life. Their authorities are given the title, Benefactors. Self-centered, earthly rulers earnestly covet this title, whether they deserve it or not.

2. But *you*, my subjects, must not so do. In my Kingdom different principles are operative. (How often this is ignored by church officers!) Among you the greatest must accept humility and inferiority ("be as the younger"), the chief must serve as a menial. Greatness is not a matter of rank or title or authority. "He that humbleth himself shall be exalted" (Luke 14: 11; cf. Phil. 2: 1-11).

3. If you see two persons, one reclining at the table and the other waiting upon him, you instantly infer—judging by the world's standards—that he who is at the table is the greater man of the two. But look at me! I am your leader, but I am among you as one that serveth. (Matt. 20: 28; John 13: 1-17.)

4. But you have remained faithful to me through all my trials. There is a reward for you. The Father conferred upon me a Kingdom. In a similar way I now confer upon you the rights that belong to the subjects of my Kingdom. Never again will you be strangers to me, but always my intimate friends, eating and drinking at my table, in beautiful fellowship. Moreover, I exalt you to places of spiritual rulership with me. By your lives, your testimony, you will be used in determining men's destiny. God will judge Jews, believers, and unbelievers by their response to your testimony.

LESSON APPLIED

By Howard K. Williams

Purpose. Many erroneous views and practices prevail concerning the Lord's Supper. It should be your purpose in this lesson to study the truth of the matter from the Bible and to present it clearly, that those in your class may know what the Lord's Supper means and what their relation to it should be.

Preparation. To this end, read the other important Bible references to the Lord's Supper: Matt. 26: 17-30; Mark 14: 12-26; Luke 22: 7-30; 1 Cor. 11: 23-29. Also look up in your concordance references to the Passover. Decide upon the most important points and keep them in mind while preparing the lesson.

I. Before the Supper

"How they might kill him" (vs. 2). Why in the world should people want to slay Jesus? In the case of the heads of Judaism, the reason is obvious. Jesus rebuked their smugness and their mode of living. Like the princess, who, when for the first time she saw her ugly face in the mirror, broke the mirror that she might still think she was beautiful, people turn against Jesus because of his beautiful life, which rebukes their own mode of living. In *A Singular Life*, by Elizabeth Stuart Phelps, the hero of the story, a minister, is struck by a stone

thrown by a saloonkeeper whose license had been taken away through the minister's efforts. Today there are many who would do away with Jesus because they do not really know him.

I called this week on a family who are members of the church. The mother, an attractive person, told me that the reason they did not attend the services was that they used Sunday to visit relatives. "It is the only time we have!" Then she added that when they did not go visiting, the father with his son went to watch a soccer game in the neighborhood. "They don't play. They just watch." "Yes," I said, "that is what Paul did when they stoned Stephen. He just watched." People can show they are against Jesus by not raising a hand to support him, as well as by actual assault.

Satan and Judas. Who is this Satan, anyway? It is the fashion to make light of him today. Look through your concordance and see how big a place is accorded Satan in Scripture. He is treated as a real factor in life. Martin Luther was so sure that Satan was a real person, that one day, feeling completely exasperated, he flung an ink bottle at him. Of course, you can't get rid of Satan that way. Jesus warned against Satan. He said to Peter, "Satan hath desired to have you."

Don't underestimate Satan's malignant viciousness. He is always on the job. You may deny his existence, but that does not do away with him. Do not let him get into your life. Judas was all right until Satan entered into him. No matter how deep or rough the sea, a boat is safe so long as the water does not get in. But when the water gets in the boat, then look out! Satan is all about us, but we must be careful he does not get into us.

You know the story of the camel. On a cold day, he put his head inside the tent, just to get warm. Then he put his front feet in, then a little more of his body, and finally he pushed himself in completely, thereby crowding the kindly Arab out of his tent. Just a little at a time—that is the way Satan works. "Happy is he that condemneth not himself in that thing which he alloweth." Judas, a member of the Twelve, gradually allowed Satan more and more liberty, until Satan pushed him out from the Twelve into perdition.

"They were glad" (vs. 5). Judas pleased the enemies of Jesus. "Yes, I have some friends, fine people, too. No, they don't go to church; they say that Sunday morning is the only day in the week that they can sleep late. Yes, I go with them sometimes and do the things they want to do; there's really nothing *wrong* in doing such things. You know how it is." Yes, I know. You, my friend, are trying to please the enemies of Jesus.

"I said: 'I shall miss the light,
And friends will miss me, they say.'
He answered: 'Choose tonight
If I am to miss you or they.'"

We often have to do that—choose between friends and Jesus, when they and he are going different ways.

The enemies of Jesus were glad and agreed to give money to Judas. Of course, Judas thought it would be "big money." It turned out to be only thirty pieces of silver, the price of the meanest slave. The enemies of Jesus always promise big things, but such things do not seem so valuable when we get them—if we ever do get them.

"A man bearing a pitcher of water" (vs. 10). This was not really a man's job in those times—to carry a water pitcher. Women usually went to the well for water. Tradition has it that this man was the youth, John Mark, and that it was in his father's house that the Passover was to be celebrated by Jesus and his disciples. It is to his credit that he did this service. Perhaps his friends ridiculed him; at any rate, he was conspicuous, and Jesus could tell the disciples to follow the man carrying the water pitcher. Suppose John Mark had refused this menial service? Jesus seemed sure that he could depend on him, even for this.

The disciples went and found the man with the pitcher and he led them to the goodman of the house, exactly as Jesus had said; and "they made ready the Passover." How perfectly things dovetail when everybody meets the expectations of Jesus!

II. The Passover and the Lord's Supper

The Passover. You will find it interesting to trace through Scripture the story of the Passover. It was a great, glad festival celebrating the release of Israel from the bondage of Egypt. (Read Exodus, chapters 11 and 12.)

In Jesus' day, the festival had assumed gigantic proportions. Josephus tells us that the number of lambs slain for the Passover feast was about 256,500. With a computation of at least ten persons to every sacrificial lamb, this would mean that 2,565,000 people partook of the feast. Josephus computes that about A.D. 65 as many as 2,700,200 people were present in and about Jerusalem for this Feast. It was for a Passover celebration that Jesus, at the age of twelve, was taken by his parents up to Jerusalem. Doubtless he attended many of these Passover feasts before beginning his public ministry.

The Feast proper began with the casting out of all leaven from the house, and the slaying of the Paschal lamb. The lamb was to serve not less than t
nor more than twenty persons. The sl
ing of the lamb must be done by t
priest according to a certain ritual a
must be done before the setting of t
sun. The lamb was then roasted on
pomegranate spit; no part might co
in contact with the oven, and no bo
might be broken.

The elements considered essential
the Feast were the lamb, the unleaven
bread, and the bitter herbs, remindi
the partakers of the blood that sav
the Israelites, the haste of their dep
ture from Egypt, and the bitterness
the bondage from which they had be
freed.

A most interesting and complete a
count of the Feast can be found in Ed
sheim's book, *The Temple.*

The Lord's Supper. It was during th
great Feast of the Jews that Jesus ins
tuted a new feast for Christians. In t
new feast, his body and blood are sy
bolized in the bread and in the fru
of the vine. The old covenant commem
rated the escape of the Israelites fro
the land of Egypt. The new covena
commemorates the sacrifice that Jes
made in order to free us from the bon
age of sin.

The Lord's Supper is a memorial
Jesus' death. It is also a communic
with the living Christ. While the ide
of a communion of disciples, one wit
another, may be in the background, th
emphasis is on communion with Jes
himself.

It is in anticipation of Jesus' retur
It is to be observed "till he come." W
look back upon his ministry and suffe
ings that more intelligently and joyfull
we may look forward to his enthron
ment in the future.

The Lord's Supper is a great symbo
a memorial, a triumphant feast, a thril
ing hope, a present spiritual experienc
We should attend this commemoratio
whenever it is at all possible for u
to do so.

VIEWPOINT OF YOUTH

By Colena M. Anderson

Points on the Discussion Questions

(For the exact wording of these ques
tions see *Young People's Class,* page 56.)

1. *Triumph through Endurance.* Basi
Mathews' *Through Tragedy to Triumph*
is full of proof that Jesus' teaching
regarding triumph through endurance
has sound basis and fruitful results. In
the chapter, "The Church—Teacher and
Healer," Mathews tells of the trium-
phant struggle of the *I Fang School* o
Changsha, a school founded by Miss Pao
Swen Tseng to provide educational re-
sources for daughters of high school Chi-
nese families. Its standards of scholar-

always have been the highest. Some nty years ago anti-Christian troops of Nationalist Army took over the build- and used them for their own pur- es. After Miss Tseng had the insti- on completely rebuilt the Chinese mmunist Army looted the school. In 8 the Japanese dropped high explo- bombs on its campus while Miss ng and her staff were lying in nches. Soon afterwards the Chinese es in their retreat burned what re- ined of the five buildings. Razed to ground, surely that school has gone n in defeat! But no, the "indestruct- achievement of the school remains the lives" of its former students, and ay the public life of China is richer ninety young Christian women in po- ons of great responsibility because ss Tseng and her staff endured. (See *rough Tragedy to Triumph*, pages 68 d 69.)

The sufferings of Ginling College, nking, bear further testimony to the rth of Jesus' teaching. Bombs could t kill the spirit of Ginling. When they too plentifully and subjected the es of the girls to too much danger, Yi-fang Wu, the president, led a uelling migration westward. It took months to travel the twenty-six hun- d miles from Nanking to Chengtu Hongkong and Hankow, but the girls d faculty endured so that today Gin- g still carries on.

The triumph of educational institu- ns has a parallel in the experiences medical institutions. Read chapter 1 the book, *Rats, Plague and Religion*, John Spencer Carman, to see how rseverance rooted out that most diffi- lt of all barriers to break down— ejudice against new and foreign ways. w demolished barriers and unplagued dies bear glorious testimony to the ith of Jesus' teaching.

2. *Concerning the Death of Jesus as mbolized by the Lord's Supper.* The ass interested in research would enjoy aking a comparative study of the ac- unts of the Lord's Supper as given in atthew 26: 20-30; Mark 14: 17-26; ke 22: 14-30; John 13: 21-30; adding it Paul's account in 1 Corinthians 11: -29. What likenesses and what differ- ces appear in these records? Does e fact that Matthew and Mark wrote ainly for the Jews, who already were miliar with the memorial character of e Passover, explain why they did not ention that purpose? Luke and Paul, riting mainly for the Gentiles who ew very little about the Jewish Pass- er, had to point out its purpose as a emorial. Does the enduring memorial Jesus lie in our partaking of the upper, in our remembering him as we artake, or in loving one another at all mes? (See John 13: 34-35.)

Have the class compare with their own reactions to the Lord's Supper the statements made by other persons:

1. "When I take the Lord's Supper I feel Jesus very near, taking away all my sin so that I am 'white as snow.' "

2. "The Lord's Supper to me is a time of soul-searching and humble repentance for my many sins."

3. "I'm happy in remembering all that Jesus means to me. I feel the same way when I sit down to read a letter from a distant friend."

Encourage the pupils to formulate their own statements of the meaning of communion.

The Class Project

In the lesson two weeks ago we suggested raising the level of reverence in our churches, as one memorial that a class could raise to Jesus. Check on what has been done individually and as a group.

Today consider particularly what might be done to raise the level of reverence during the communion service. Ask a committee to be prepared to report on irreverent attitudes and actions they have observed during the services: giggling and whispering among the young church members; restlessness and sleepiness among the older ones; carelessness in administering the communion and in partaking of it; inartistic arrangement of the room, etc.

Discuss possible ways to remedy these situations, noting especially what the class can do in the matter.

HELPS FOR THE SUPERINTENDENT

By Glenn H. Asquith

The School at Worship

THEME. The Oneness of Christians.

(Suggestion: A member of one of the adult classes might be selected to assist the superintendent in the presentation of this service.)

PRELUDE. "Largo" from the "New World Symphony," by Dvorák.

CALL TO WORSHIP.

"Oh come, let us worship and bow down;
Let us kneel before Jehovah our Maker:
For he is our God,
And we are the people of his pasture,
and the sheep of his hand."
—Ps. 95: 6-7, R. V.

INVOCATION. "God of our strength, enthroned above, the source of life, the fount of love; O let devotion's sacred flame, our souls awake to praise thy name." Amen. (Adapted from the hymn, "God of Our Strength.")

WORD OF DIRECTION. Jesus prayed the Father for us after this fashion: ". . . . that they may all be one, even as thou, Father, art in me and I in thee; that they also may be in us . . . ." (John 17: 21, Montgomery.)

HYMN. "I Live for Those Who Love Me."

SCRIPTURE. John 17: 13-26.

THOUGHTS ON THE THEME.

There are several good reasons why Christians should accept *oneness* as the goal toward which all believers in Jesus should strive without ceasing. In the first place, we know that this was the will of the Saviour for us. In his matchless intercessory prayer (a portion of which has been read to us), Christ petitions the Father to foster this "oneness" of his followers.

Then think how greatly union makes for *strength*. A wise man has stated this principle thus: "Two are better than one; because they have a good reward for their labor. For, if they fall, the one will lift up his fellow . . . . and if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken." (Eccles. 4: 9, 10*a*, 12.) In this generation Christians sorely need the strength that is found in united effort.

A third consideration is that this oneness of believers will demonstrate to the world the genuineness of their relationship to Christ. "All ye are brethren," said the Christ. (Matt. 23: 8.)

PRAYER. Let the school pray silently for the following objects. (The leader will read the list, pausing for prayer after each object named.)

For all believers in lands that are at war.

For believers who have strayed from the friendly circle of the local church.

For believers who have never really entered into the fullness of the joy of being united with their fellows in Christ.

For all potential believers who have not yet yielded to the call of Christ.

For a closer and more effective union of the believers in this school and church.

For all Christian churches, whate'er their name or sign, that they may be drawn into closer fellowship and become more united in the service of Jesus Christ. Amen.

CLOSING SENTENCE. "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous." (1 Pet. 3: 8.)

CLOSING HYMN. "Blest Be the Tie That Binds."

BENEDICTION. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen." (2 Cor. 13: 14.)

LESSON 12—MARCH 23

Jesus Condemned and Crucified

Luke 22:39—23:56

Luke 23: 13-25, 32-34a

13 And Pilate, when he had called together the chief priests and the rulers and the people,

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him:

15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.

16 I will therefore chastise him, and release him.

17 (For of necessity he must release one unto them at the feast.)

18 And they cried out all at once, saying, Away with this man, and release unto us Barabbas:

19 (Who for a certain sedition made in the city, and for murder, was cast into prison.)

20 Pilate therefore, willing to release Jesus, spake again to them.

21 But they cried, saying, Crucify him, crucify him.

22 And he said unto them the third time, Why, what evil hat he done? I have found no cause of death in him: I will therefor chastise him, and let him go.

23 And they were instant with loud voices, requiring that h might be crucified. And the voices of them and of the chief pries prevailed.

24 And Pilate gave sentence that it should be as they require

25 And he released unto them him that for sedition and murde was cast into prison, whom they had desired; but he delivere Jesus to their will.

32 And there were also two other, malefactors, led with hi to be put to death.

33 And when they were come to the place, which is calle Calvary, there they crucified him, and the malefactors, one o the right hand, and the other on the left.

34a Then said Jesus, Father, forgive them; for they know no what they do.

KEY VERSE: *What shall I do then with Jesus which is called Christ?—Matt. 27: 22*

TO BE READ EACH DAY

Mar. 17. M. Jesus Arraigned. Luke 23: 1-7
Mar. 18. T. Pilate Declares Jesus Innocent. Luke 23: 13-17
Mar. 19. W. Jesus Condemned. Luke 23: 18-25
Mar. 20. T. Jesus Crucified. Luke 23: 32-38
Mar. 21. F. Jesus and the Penitent Thief. Luke 23: 39-43
Mar. 22. S. The Death of Jesus. Luke 23: 44-47
Mar. 23. S. Why Christ Died. Isaiah 53: 4-6

SCRIPTURE SAYS—

By W. W. Adams

In the lesson studied last Sunday, Jesus gave every evidence of knowing that his hour was close at hand. He instituted the memorial to his death and exposed the betrayer. After the supper was ended, he and his disciples left the room. The teachings in the fourteenth chapter of John's Gospel may have been spoken while they were still in the room. The words recorded in the fifteenth and sixteenth chapters of John were spoken some time before Jesus arrived at Gethsemane.

In the garden, Jesus suffered and prayed, while the disciples slept. Into the garden came Judas with a company of Jewish officials and a larger group of the rabble. Here Judas betrayed Jesus. Read these stirring events in Luke 22: 39-53. Jesus surrendered to his enemies, for his hour had come, and this was their hour, and the power of darkness (22: 53).

There were several stages in Jesus' trial. He was first examined by the ex-high priest, Annas (John 18: 12-14, 19-23). Annas greatly hated Jesus, and this examination gave time for the assembling of the Sanhedrin. These events took place after midnight, early in the morning of the day of the crucifixion.

Next came the trial and condemnation of Jesus by the Sanhedrin under the then ruling high priest, Caiaphas (22: 54, 63-65). Being held before daylight, this meeting was illegal. In this trial, which was a mockery of law and justice, the case against Jesus broke down, for the accusers could neither agree upon nor prove the charges made against Jesus. Finally, in a rage, the high priest put Jesus on oath and drew from him the statements which they used against him (see Matt. 26: 59-66). This in itself was an illegal act. Nonetheless, the High Court of the Sanhedrin voted Jesus "worthy of death."

After dawn, the Sanhedrin met formally and ratified their earlier action, making their sentence legal (Luke 22: 66-71). These were the three Jewish trials of Jesus.

Only the Romans could condemn a man to death and execute him. The Jews must now get the Romans to acquiesce in their condemnation of Jesus. Pilate, the Roman governor, was then in Jerusalem. To Pilate they led Jesus (23: 1-5). Three charges were made against him: sedition, disloyalty, and treason (23: 2). Pilate examined Jesus, found him innocent, and so announced to the Jews (vss. 3-4). The crowd would not have that as the final decision. In their clamor they used the word "Galilee" (vs. 5). That word gave the perplexed Pilate an idea—how he might be rid of his problem. Jesus was from Galilee. Herod was the ruler of Galilee and Herod also was then in Jerusalem. Pilate would shift responsibility to Herod. So Jesus and his accusers were hurried off to Herod (vss. 6-7).

The trial before Herod was brief farcical, fruitless (vss. 8-12). The company came marching back to Pilate.

I. Jesus Condemned (vss. 13-25)

Pilate found himself again face to face with Jesus and his accusers. He saw through the case—that for envy the chief priests had delivered Jesus to him (Matt. 27: 18). But he did not wish to become unpopular with the Jewish leaders.

So he summoned not only the chief priests and the rulers but also the people. He knew that the charges against Jesus had not come from the people, who were for the most part friendly toward Jesus. Pilate hoped that their attitude might help him release Jesus. He then spoke to the entire group, in effect as follows:

"You brought this man to me, representing him as a revolutionist and agitator. I examined him thoroughly and in your presence. I reached the conclusion that he is guiltless. Moreover, Herod has confirmed my verdict, for I sent you to him, and he has again sent you back to me. Neither he nor I find anything in the prisoner worthy of death."

At this point, Pilate might have gone on to say: "In consequence of this verdict, in loyalty to truth, to justice, and

the spirit and purpose of law, I will
w acquit the prisoner. He is a free
n. The case is dismissed."
Pilate, however, was too cowardly a
litician to say anything of the sort.
stead, he spoke much as follows: "In
w of the innocence of Jesus, I shall
him free. *But as a sop to your wishes,*
ping that you will take this as a sub-
tute for condemnation and death, I
l first scourge him." What a cowardly
mpromise!
The crowd responded vigorously and
unison. They were smarter than Pi-
e thought they were. They saw that
late was wavering and that he could
influenced by other considerations
an justice. So they cried out all to-
ther, demanding the death of Jesus
d the release of a popular prisoner
med Barabbas. The priestly instiga-
rs of the whole affair had, of course,
ggested this.
Kill Jesus! And for what cause?
hat kind of man had he proved him-
lf to be? And who is this Barabbas
o is to be set free? He had been
ilty of two crimes: sedition and mur-
r. Sedition was the very crime of
hich Jesus had been unjustly accused.
is man was actually guilty of this
ime and of murder to boot, and every-
e knew it. What would the weak-
eed Pilate do now?
He was caught between an honest de-
e to release Jesus and at the same
e keep the favor of his subjects, the
ws. He made one more effort to make
mself heard and to secure Jesus' re-
ase. He called again to the crowd, but
s call was drowned in the repeated
ies: "Crucify him! Crucify him!
roceed with the crucifixion!"
A third time Pilate refused to yield to
eir demand. He put the question
uarely to the accusers: "What wrong
as he done?" There was no answer
that question. Pilate therefore boldly
nswered it himself: "I found no cause
death in him." The case now stood
xactly where it had been once before.
ilate again offered his unscrupulous
mpromise. "Having chastised him
erefore, I will release him."
The Jews now knew that they had
ilate cornered. He had run short of
leas how to handle the case. Seizing
ie psychological moment, they pressed
eir case. They persisted in their ap-
eal and with raised voices continued
ie demand that Jesus be crucified.
Noise won out over right. Pilate
uickly passed sentence, condemning
esus to death—death by crucifixion, as
hey had desired. He as quickly set free
ie seditious murderer, Barabbas.

I. Jesus Crucified (vss. 32-34)

In order to get the connected story, it
s well at this point to read verses 26-31, not printed in our Scripture lesson.

No details are known of the two male-factors, criminals, who now enter the picture. Their trials had already been concluded, and they had been sentenced to death. Their day of execution had possibly not been determined. After Jesus was condemned, someone suggested that they might have a spectacular occasion by crucifying the three malefactors. It would give a certain sense of satisfaction to the chief priests and rulers to have him who claimed to be the Messiah, God's Son, crucified, hanging between two notorious criminals!

There is no need for a detailed description of the method of the crucifixion. The torture, the physical pain, the mental anguish, the burning fever, the horrible thirst—these and more lie beyond our experience. Yet, we must not close our eyes altogether to the scene. What happened on that cross is more eloquent, more convincing, than any words about it. Some questions instinctively present themselves. Why the cross? Why did Jesus choose it? What bearing does it have on my guilt before God? I can explain neither my sin nor the cross. Nor can I get rid of my sin except at the cross. And the cross stares me in the face, until at the feet of Jesus, I confess my sin.

Crucifixion was a common form of executing the death sentence, like our hanging. Ordinarily, those crucified gave vent to their hatred of their enemies in every possible way: by cursing them, abusing them, spitting upon them if they came near the cross. What a glorious contrast is this ray of heavenly light, this proof of unconquerable love, dying to redeem: "Father, forgive them; for they know not what they do." A Saviour, giving his life in sacrifice for sinners, forgiving sinners, and asking his Father so to do, can surely forgive all who come to him—now exalted to the Father's right hand.

LESSON APPLIED

By Howard K. Williams

Purpose. To put squarely before the pupils this inescapable question: "What shall I do with Jesus?"

Preparation. Make a careful study of the Bible passage assigned. Jot down the incidents as related; read this section in your Harmony of the Gospels. Consult a good Life of Christ. Make a definite outline of the points you wish to cover; select from your experience and reading illustrations which will make clear your points. Keep your purpose in mind.

I. The Garden of Gethsemane

The Passover feast had been observed and the Lord's Supper instituted. The beautiful discourse found in John's Gospel (chapters 14-17) had been given. Jesus and the disciples, except Judas, who had gone out into the night, wended their way through the quiet streets, lighted by the moon which was now at the full, out through the eastern gate, down a steep declivity and then up to an orchard called the "Oil Press," or Gethsemane. This was on the slope of the Mount of Olives, on the other side of the little brook called Kedron. Behind them towered the city walls. Before them was the Mount of Olives. I have been in the place traditionally pointed out as the Garden of Gethsemane, where there are olive trees so old that they are propped up to keep the wind from blowing them over. The Garden is only half a mile from the city wall, yet it furnished a secluded retreat and must often have been used by the Master for meditation and rest and prayer.

What happened there is so intimate that as someone has said, "We should read the account on our knees." Tradition has it, that when Peter was dictating the gospel to Mark, he paused when he came to this scene and said, "I do not know all that happened here." And Mark is reported to have said, "That night I followed you from the Upper Room and coming to the Garden ahead of you, I hid among the trees. When the Master approached, I was powerless to move and so heard and saw what went on," and then he told the story. However that may be, the mystery of the suffering of the Son of God remains.

If you will dwell on this scene for a moment, thoughtfully and prayerfully, three facts will stand out boldly:

First, each of us, like Christ, must "bear his own burden." In our hours of sorrow, disappointment, and temptation even our closest friends can give us little aid.

Second, in his human nature, Jesus needed strength from God and found it in prayer. How much more do we! The burdened mother of a large family wrote:

> "I love to steal awhile away
> From every cumbering care
> And spend the hour of parting day
> In humble grateful prayer."

Third, the height of human nature is reached when it bows in total submission to the divine. "Not my will, but thine, be done." Herein lay Jesus' strength for all the trials yet awaiting him. And so with us.

II. The Arrest

Meanwhile, Judas, alone in the night, sought out the priestly palace and perfected his dastardly plans. Why did Judas act as he did? Who can tell? The priests procured a squad of Roman

soldiers, and they went through the city streets, led by Judas, who knew where the Master would be found. Others joined the procession. They were armed with swords and staves and carried torches as though hunting some fleeing criminal.

Perhaps it was because Jesus heard the noise that he said to his sleepy disciples, "Come, my hour is at hand." Then to the approaching leaders, "Whom seek ye?" "Jesus of Nazareth," they replied. "I am he!" They fell back before him, such was the majesty of his presence. Again Jesus speaks: "Come! Here I am, but let my companions go!"

Note carefully the exclamation of Jesus, "Judas, betrayest thou the Son of Man with a kiss?" "With a kiss!" This has been called "the prostitution of the sign of love and peace to one of hate and ruin." The meanest person in the world is one who takes the sign of affection as a means of betrayal, who uses a sacred trust for low, selfish purposes.

The circumstances attending the arrest reveal that Jesus was the master of the situation. He was the calmest of them all. He scared his captors. He reproved his disciples for using the sword in his defense.

III. The Several Trials

Jesus was subjected to six so-called trials. Three were before the ecclesiastical authorities, and three before the civil. The verdict of death had been determined upon before the arrest. Since the Jews no longer had the authority to pronounce the death sentence, they shaped their accusations so that they could get the verdict rendered by the Roman governor.

The Three Ecclesiastical Trials. It was not a long journey from the Garden back to Jerusalem, and though it was after midnight when they came to the home of Annas and Caiaphas, these dignitaries were alert and waiting, so anxious were they to get Jesus out of their way. Annas had been High Priest, but for some reason he had been deprived of this office in favor of his son-in-law, Caiaphas.

The houses of that day were built around three sides of a court, the fourth side being a wall pierced by the entrance gate. Through such a gate and into the courtyard, Jesus was led. John had influence enough to get in and through his influence, Peter also was admitted to the courtyard. Jesus was led first to Annas' side of the house, then to Caiaphas' side. In both the predetermined verdict was rendered, death. The official ecclesiastical verdict could not be rendered until the light of morning as night sessions of the Sanhedrin were forbidden.

During this time, Peter, in the courtyard had fulfilled the prediction of Jesus; he had thrice denied that he was a friend and follower of Jesus.

The difference between remorse and repentance is supremely revealed in Judas and Peter. Both were sorry. Judas' sorrow led to his suicide. Peter's sorrow led him back to Jesus.

The Three Civil Trials. The Jews then led Jesus to Pilate, governor under the Roman emperor. Pilate, unwilling to condemn a man who had committed no legal crime, tried to shift the responsibility to Herod, tetrarch of Galilee, on the ground that Jesus was a Galilean. The second trial was before Herod. Herod was interested only to the extent that he hoped Jesus would perform some miracles to satisfy his curiosity. When Herod failed to get Jesus to do this, he sent him back to Pilate who, against his better judgment, assented to the people's wish. Justice had degenerated into expediency, and Pilate, to save his own skin, had become a party to the killing of the Son of God.

You cannot follow afar off and not go farther off. That is one of the lessons we may learn. Peter first followed afar off, then with an oath denied Christ. Beware lest in giving up little duties, one omission will lead to another, until you find yourself in the company of Jesus' enemies.

You cannot avoid the issue. Pilate ceremoniously washed his hands of the matter and tried to place the blame on the Jews. He found his indecision meant his own condemnation, and eventually he committed suicide. Still the question comes, "Barabbas or Christ? Whom do you choose?" There is no middle ground. "He that is not with me is against me." We must reckon with Jesus. He is inescapable.

"What shall I do then with Jesus?" Pilate's question is my question also. No one can answer that question for me. And upon the settlement of it hangs my destiny.

"Some day my heart will be asking,
'What will He do with me?'"

IV. The Cross

Guides still show travelers the Via Dolorosa, the painful path that Jesus took from the judgment hall to Golgotha. We stopped on the way at a little chapel. On the front wall was the verse in Latin, "By his stripes we are healed." It was the custom to bare the back of the condemned and to scourge him until the blood streamed forth, and then compel him to carry the cross upon which he was to be crucified. This they did to Jesus. He had a strong physique, but the preceding days had been strenuous and the night before had been exceedingly exhausting, with no chance for rest. No wonder he sank beneath the weight of the cross. Simon the Cyrenian, therefore, was forced to carry Jesus' cross. Otherwise we might never have heard of this Simon. Now he is forever associated with Jesus. One wonders what became of him afterward. It is said that he became a Christian. At any rate, he was the father of two sons who became well known in the early church (Mark 15:21).

VIEWPOINT OF YOUTH

By Colena M. Anderson

The Inner Struggle

One thing that causes growth in character is the ability to enter into the experiences of another. The same attribute also results in character growth. Indeed, without it we remain isolated units incapable of understanding anything beyond our own prescribed limits. Our inner struggles, even though they may seem infinitesimal when compared with Jesus' experiences, really are part of our Christian life. Such a struggle need not necessarily come at the time of conversion, but sometime or other a Christian will find his attitudes and acts conflicting with the attitudes and the acts of the world at large.

It may be that some of your pupils may feel the need to discuss some of the conflicts they are facing. Take this opportunity to open up such a discussion. You might introduce the subject by relating the struggles that some prominent Christians have gone through. For the stirring story of the struggle of present-day German Christians, see the magazine *Time*, December 23, 1940, available in libraries if you do not subscribe personally. Turn to pages 38 to 41 and read the story of "Living Martyrs."

A member of your class might like to make a "Do You Know?" poster from the startling facts in the *Time* article. Some of the items might be:

1. DO YOU KNOW that more than 80 per cent of the prisoners in concentration camps in Germany are not Jews, but Christians?

2. DO YOU KNOW that sales of Bibles in Germany have shot up from 830,000 copies in 1933, to 1,225,000 in 1939, topping *Mein Kampf* by about 200,000?

3. DO YOU KNOW that Pastor Niemoller has consistently refused the release offered him by the Nazi authorities on condition that he promise to cease preaching?

By all means read to the class Niemoller's message from prison, quoted on page 41 of the above mentioned article. What an inner struggle he must have had before he could take his courageous stand!

e Voice of Justice

Read aloud the story of Pilate's part the trial of Jesus. Show how this n became convinced of the faultlessss of Jesus, how he determined to ease the prisoner, and yet was swayed the voice of the crowd. His orders m Rome were to keep peace at all sts, so he permitted the crowd to shift decision—even against his better dgment. Imagine the inner struggle faced! Nevertheless, how can there true justice when governors and high icials weigh all the facts of a case spassionately, become convinced of the ght course, but permit the loudest mob decide the issue in what is obviously e wrong direction.

he Voice of Jealousy

In the light of Jesus' deliverance by e Jewish leaders, call upon the class examine itself for its own actions otivated by envy. The Jewish leaders ere jealous of Jesus' power over the eople. What jealousies fill our minds? rite them down as the class calls them it: jealousy of another's clothes, social osition, family, wealth, talents, car, high rades, affection. Point out that a great mount of suffering in the world today due to jealousy. How should a Christian deal with jealousy in himself? In thers?

he Magnanimity of Jesus

At the beginning of Jesus' ministry e taught a new doctrine of love, "Love our enemies, and pray for them that ersecute you" (Matt. 5:44). At the lose of his earthly ministry, Jesus emonstrated that doctrine in action, raying, "Father, forgive them; for they now not what they do" (Luke 23:34).

Not many of us have been called upon o test the mettle of our Christian principles in such a fiery furnace. What the days immediately ahead will bring no one can predict, but sooner than we know we may find ourselves in a position where "Love your enemy" will become much more than a golden text. It will be an iron test. As a defense against that day, we need now to make or renew our acquaintance with men and women who in their crises have followed the Jesus Way.

The biographies of early martyrs are full of examples of courage and magnanimity like unto Jesus'. See *Some Authentic Acts of Early Martyrs*, by E. C. E. Owen. *Living Courageously*, by Kirby Page, page 194, quotes the courage of S. Polycarp.

We know many Chinese Christians today who keep urging American Christians to pray for the Japanese. For example, Mme. Soong, mother of Mme. Chiang Kai-Shek, would not pray for a calamity to her enemies because such a prayer would insult God. One Chinese friend answered her little boy's question, "Shall I pray that our army will win tonight?" with "No, forget the fighting, if you can, and pray for the little Japanese children whose fathers have been lost in this war."

Finally, we shall always cherish the classic example of magnanimity found in the story of Horace Tracy Pitkin's son. Horace Pitkin, the father, was murdered by the Boxers at the turn of the century. Yet, when young Pitkin graduated from Yale, not so long ago, he went back to the very station where his father had been killed. Even without words his action bespoke a forgiveness flavored after Jesus' own.

HELPS FOR THE SUPERINTENDENT

By Glenn H. Asquith

The School at Worship

THEME. Valuing Christ.

PRELUDE. "Jesus, Lover of My Soul" (Tune "Refuge").

Opening Text. "And Simon Peter answered and said, Thou art the Christ, the Son of the living God" (Matt. 16:16).

INVOCATION. "Be our Guide, O Gracious Lord, as we travel through this life, throw around us Thy protection, fit us for its care and strife; be our tower of strength and wisdom, lead us when our feet would stray; feed us with Thy heavenly manna, strengthen us from day to day." Amen. (Adapted from hymn, "Be My Guide.")

HYMN. "Jesus Is Standing in Pilate's Hall."

SCRIPTURE. Matt. 27:1-10.

THOUGHTS ON THE THEME.

The writer once had the misfortune to accept a counterfeit coin in change—a fifty-cent piece. So long as he carried it in his pocket, he was blissfully unaware of his loss. One day, however, he offered the half-dollar in payment of a purchase, and the clerk in the store tested it on a glass counter. My, what a dismally dull sound it made! The piece of money did not stand the test.

Yet that spurious coin looked much like a genuine coin. Though it bore what purported to be the stamp of the United States, it was counterfeit. Similarly, of those who profess to be followers of Jesus Christ, some are genuine; others, sad to say, are imposters.

For example, contrast Judas and Peter. Judas betrayed his Lord for thirty pieces of silver. How false his kiss! Peter, however, declares: "Thou art the Christ, the Son of the Living God," and his words have the ring of sincerity. What value do we place upon Christ? Would we sell him, as Judas did, for a paltry thirty pieces of silver? Peter wavered at times, but at the last he gave his life for his Lord.

One cannot be neutral with respect to Christ. There is no middle ground that one may take. The two ends of a bar magnet will attract or repel, respectively. The middle section has no power at all. In the Revelation these words are sent to the church at Laodicea regarding the middle-of-the-road attitude toward Christ: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (Rev. 3:15-16). It would seem that God has more respect for an out-and-out enemy than he has for one who will not commit himself one way or the other. What is our answer to the Saviour's question: "Whom say ye that I am?"

HYMN. "O Jesus, Thou Art Standing."

EMINENT MEN VALUE CHRIST

PASCAL. "Jesus Christ is a God whom we can approach without pride, and before whom we may abase ourselves without despair."

AMBROSE. "As the print of the seal on the wax is the express image of the seal itself, so Christ is the express image—the perfect representation of God."

COLERIDGE. "I believe Plato and Socrates; I believe in Jesus Christ."

NAPOLEON. "The nature of Christ's existence is mysterious, I admit; but this mystery meets the wants of man. Reject it and the world is an inexplicable riddle; believe it, and the history of our race is satisfactorily explained."

LUTHER. "In his life, Christ is an example, showing us how to live; in his death, he is a sacrifice, satisfying for our sins; in his resurrection, a conqueror; in his ascension, a king; in his intercession, a high priest."

PRAYER. O Lord of the universe, Lord of all life, Lord of our lives, take complete possession and control of all that we call ourselves. May our goings out and our comings in be ever under thy guidance; may the works of our hands be after thy will; may our decisions be referred to thee for thine infinite wisdom. Amen.

CLOSING TEXT: Joshua said: ". . . . choose ye this day whom ye will serve . . . . but as for me and my house, we will serve the Lord."

CLOSING HYMN. "Oh Jesus, I Have Promised."

BENEDICTION. "Lord Jesus, bless us ere we go: thy word into our minds instill; and make our lukewarm hearts to glow with lowly love and fervent will." (From a hymn of F. W. Faber.)

LESSON 13—MARCH 30

Christ's Commission

Luke 24: 36-53

Luke 24: 36-53

36 And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

37 But they were terrified and affrighted, and supposed that they had seen a spirit.

38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he shewed them his hands and his feet.

41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

42 And they gave him a piece of a broiled fish, and of an honeycomb.

43 And he took it, and did eat before them.

44 And he said unto them. These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophe and in the psalms, concerning me.

45 Then opened he their understanding, that they might und stand the scriptures,

46 And said unto them, Thus it is written, and thus it behov Christ to suffer, and to rise from the dead the third day:

47 And that repentance and remission of sins should be preach in his name among all nations, beginning at Jerusalem.

48 And ye are witnesses of these things.

49 And, behold, I send the promise of my Father upon yo but tarry ye in the city of Jerusalem, until ye be endued wi power from on high.

50 And he led them out as far as to Bethany, and he lifted his hands, and blessed them.

51 And it came to pass, while he blessed them, he was part from them, and carried up into heaven.

52 And they worshipped him, and returned to Jerusalem wi great joy:

53 And were continually in the temple, praising and blessi God. Amen.

KEY VERSE: ***Behold, I send the promise of my Father upon you.—Luke 24: 49***

TO BE READ EACH DAY

Mar. 24. M. "He Is Risen." Luke 24: 1-7
Mar. 25. T. The Supper at Emmaus. Luke 24: 30-35
Mar. 26. W. First Appearance to the Apostles. Luke 24: 36-43
Mar. 27. T. Explaining the Scriptures. Luke 24: 44-49
Mar. 28. F. Meeting on the Mountain in Galilee. Matthew 2 16-20
Mar. 29. S. Final Appearance to the Apostles. Acts 1: 4-8
Mar. 30. S. The Ascension from Olivet. Luke 24: 50-53

SCRIPTURE SAYS—

By W. W. Adams

During the past six months, we have followed Luke's account of Christ. We began with the immediate background of his birth. Then we considered the most significant incidents in his entire earthly life, from birth to the crucifixion. Today's lesson brings these studies to a logical consummation in Christ's commission to his disciples.

Christ was crucified on Friday, hanging on the cross from about nine o'clock in the morning until three in the afternoon, when he died. He was buried before six o'clock. The tomb was secured with the Roman seal and by a guard of Roman soldiers. All remained quiet during Friday night and all of Saturday. Early Sunday morning occurred the glorious resurrection.

From that moment, stirring events followed in rapid succession. Jesus appeared to Mary, to a group of women, to the two disciples on the road to Emmaus, and to Peter.

That night, the two disciples who had talked with Christ, returned to Jerusalem. They found the eleven apostles and those "that were with them" in a room with all doors shut. After being greeted with the news that Jesus had appeared to Simon, the two from Emmaus rehearsed in detail for the entire group their amazing story of their walk and fellowship with Christ (Luke 24: 33-35). The disciples were deeply moved by this story.

I. The Appearance of Christ (vss. 36-38)

Suddenly Jesus was standing in their midst. They were still listening to the thrilling story of the two from Emmaus; and the doors were fastened tight (John 20: 19). This appearance brought to a sudden climax the long succession of strange events of that day. It would be altogether unnatural for men to remain calm in the midst of experiences like these.

Jesus understood their agitated state of mind. The birth of Jesus had been ushered in with the song of peace. Jesus had often spoken this word to the disciples while enabling them to experience its meaning. How timely, then, his words: "Peace to you."

But they were terrified, almost panic-stricken. In that condition they could not see and think straight. No wonder they thought they were looking at the ghost of the dead Jesus. Jesus addressed them with two questions: "Why are you troubled? Why do these disturbing thoughts arise in your hearts?" Thus he sought to quiet them and to bring them to their normal senses.

II. The Assurance of Christ (vss. 39-4

Jesus cannot do for the disciples wha his plans call for until he brings abou in them a different attitude toward hin The task with which he is about to charg them will call for sobriety, clarity c thought, and calm courage. To brin about this state of mind, Jesus doe several interesting and timely things.

1. An appeal to sight. "Behold m hands and my feet, that it is I myself. See for yourselves that it is I mysel and no mere apparition.

2. An appeal to touch. "Handle me and see." Feel of me and know fo yourselves that I am really here. John later on used this same word "handle" in giving proof that the Christ h preached was identical with the historica Jesus, who had a real human body (John 1: 1). This was in answer to th Docetic Gnostics who taught that Chris only *seemed* to have a body of flesh, bu was in reality pure spirit. "A spirit hath not flesh and bones, as ye see me have."

Still sensing their difficulty in identi fying him with the Jesus who had beer crucified, Jesus showed them "his hand and his feet." He seems to say, "If see ing me with a real body is not fully convincing, will it help you to see the very hands and feet through which the nails were driven?" One can well imag ine the amazement of the disciples as

ey looked intently at his pierced hands d feet!

They knew it was Jesus! The proof s absolute! No one could deny it! y welled up in their hearts. But they uld not really understand it; the oofs had come in too rapid succession. they "disbelieved for joy." It was o good, too wonderful, to be true! sus saw, therefore, that the moment as ripe for a bit of proof.

3. An appeal to reason. He had al-ady appealed to reason. He now makes e supreme appeal. "Do you have here ything to eat?" he asked. Some one ickly brought him some food. He ok it and began eating. He let them atch him in the act of eating. He eeded no food to sustain his body; this as done for the disciples—to convince em that he had a body. It was enough! here is no further evidence of struggle n their part to believe that it really was ie Jesus whom they had known before ie crucifixion.

I. Christ's Commission to His Disciples (vss. 44-49)

We have now come to the heart of this esson. Once they were calm in the ssurance that they were in his actual resence, Jesus began to speak to them. is message falls into two parts.

1. Instructing the disciples (vss. 44-7). This is basic to the actual com-ission. Many times before his death, esus had tried to inform them of the act of his coming death and to inter-ret to them something of its meaning cf. 18: 31-34). But at that time so nany difficulties lay in the way of their grasping his meaning that he failed to nake them understand. Now the cross s in the past. They understand it, be-ause it has happened. Now he can pick p the thread of teaching once more with etter promise of their understanding what he still has to say.

Divine necessity, he said, runs through ll this dramatic story of events. It is ecessary that all the things written of ne heretofore be fulfilled (cf. vs. 26). The entire Hebrew writings—the Law, he prophets, the Psalms (the threefold ivision of the Jewish scriptures)—pre-pared the way for me, outlined the great essentials of my life and ministry.

We note in passing that Jesus said, "concerning me." That is, these writings told of the Messiah, and Jesus here claims that he is that Messiah.

On this occasion, at last, Jesus suc-ceeded in so opening their minds that they understood the Scriptures. No one knows how long he took that night to "open their minds." Certainly he took as much time as was needed. Finally, he summed it all up in the words of verses 46 and 48, "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day, and that repentance and remission should be preached . . . . among all nations." The implications of this important passage are threefold.

First, the Scriptures foretell the suffering of the Messiah. We recall in this connection Psalm 22, Isaiah 53, and the preaching of the Forerunner ("the Lamb of God, who bears the sin of the world"). The Messiah offering himself in sacrifice for sin is an essential conception in the Hebrew writings.

Second, the Scriptures foretold the resurrection of the Messiah. We recall Psalm 16: 10 f. (cf. Acts 2: 25-32).

Third, the Scriptures foretold the proclamation of salvation in Jesus' name, beginning at Jerusalem and extending to all nations. Because the Messiah has made redemption possible by his sacrificial death and his resurrection, the disciples' all-absorbing task is to proclaim the message to all men. Men are to repent, looking to remission of sins. Both repentance and remission are based on Jesus' name: that is, on all that his name stands for. That is to say, his person and ministry on behalf of men. This message and this ministry were to be made available to all men of all nations.

This ministry must begin at Jerusalem. Jesus came unto his own (cf. Isa. 2: 3; Matt. 10: 6; Acts 13: 46; Rom. 1: 16). He had to begin somewhere—among the chosen people was the most fitting place. Here, after all, were the people best prepared for the Kingdom. Here also was the greatest need of the Kingdom, for here the greatest sins had been done. If God's grace in Christ is sufficient here, there is hope for all.

2. Commissioning the Disciples (vss. 48-49). Instruction of necessity preceded the commission. The commission itself is in the simplest words. "Ye are witnesses of these things." Your testimony is to include my life, my ministry, my death, my resurrection, and my readiness and willingness to redeem all who repent and trust in me. By life, by word, by suffering you will witness these things concerning me to all nations.

You now have the message, but you are not to begin your witnessing until I give you the authority and power commensurate with the message and the task. My Father long ago promised to give this power, the Holy Spirit (cf. Isa. 44: 3; Joel 2: 28 f.; John 14: 16-17, 26; 16: 7; Acts 1: 5, 8). Stay where you are until this enduement come to you.

The disciples obeyed this last command (Acts, chapters 1-2; 1 Cor. 2: 12-16).

IV. The Ascension of Christ (vss. 50-53)

The story now moves rapidly to its conclusion. With the coming of the Spirit, the disciples will be ready for their task. Christ's work as the incarnate Lord is finished. He led the disciples out to Mount Olivet, looking toward Bethany, but in sight also of Jerusalem. Then he raised his hands in blessed benediction, in praise to God for what has been achieved and in petition to the Father for his blessing upon the disciples in days to come.

While still in the act of blessing them, he suddenly stood apart from them, and then was borne away from them to heaven.

In a spirit of worship and reverence, and with abounding joy the company of disciples returned to Jerusalem. Read Acts 1: 10 ff. Back in the city, each day at the regular hour of prayer, they gathered in the Temple, praising and blessing God. They praised him for what lay behind them and for what they were assured would shortly come to pass. They blessed God: they knew now that Jesus was from God, that what he had wrought was of God, and that he had returned to God. Now they were looking in confidence for the next move in this dramatic unfolding of redemption's plan.

LESSON APPLIED

By Howard K. Williams

Purpose. To make the followers of Jesus true and faithful witnesses.

Preparation. We should study carefully the entire subject of the resurrection of Jesus; including his post-resurrection appearances, his commission, and his ascension. From the wealth of material thus gained, choose that which will be most helpful to your class. This study will require many hours, but it will be rewarding.

I. Be Sure of the Resurrection of Jesus

A Startling Fact. Here is the most startling fact of history. To believe such a story, an intelligent mind ought to have full proof. Jesus definitely set about giving us this proof. We call one of the disciples "Doubting Thomas." But he had a right to doubt and to ask proof sufficient to convince him. Jesus recognized that right and gave him such convincing proof that Thomas knelt at Jesus' feet and exclaimed, "My Lord and my God!" And Jesus accepted his worship. Until we come to this certain assurance that we are serving the Son of God and not looking to an "example," we may have a good philosophy, but we have no true religion. Noah K. Davis in his excellent life of Jesus, now unfortunately out of print, well says:

"The rising of Jesus Christ from the dead is the greatest and most important of miracles, being a confirmation of all the wonders of his supernatural story. Beginning with his birth at Bethlehem

and ending with the apocalyptic revelation of himself at Patmos, the arch of events has for its keystone his resurrection from the dead, without which they fall away. Indeed without this, the total of Christianity would disappear, for if Christ hath not been raised, our faith is vain. Mankind might revere the teachings of a dead Christ as of other great sages, but could never trust him as an Advocate, Redeemer, and Saviour. That he is even yet a living man, and that he ever liveth to make intercession for us, is the center and support of the world's faith, hope, and love."

The disciples were not credulous men. These first disciples were not too ready to believe. In every case they needed proof that Jesus really had risen. One cannot build a strong superstructure on a mere supposition. Do you believe that Jesus rose from the dead and lives today?

The Appearance in the Upper Room. In the appearance recorded in our lesson today, the ten disciples were in the upper room with bolts securely fastening the doors. They were discussing in awed tones the empty tomb and the reports of strange appearances of Jesus that day. Two disciples had just joined the group and were telling in detail the story of Jesus walking with them.

Suddenly, without the opening of any door, Jesus stood in their midst. Their first impulse was to think that they beheld the ghost of Jesus. Jesus spoke and showed them the marks which identified him as their crucified Lord. They could not believe their senses. No wonder! To convince them, he ate some food. As further proof, he quoted again passages from the Old Testament, and at last they understood. No man can be a faithful witness of anything unless he is sure.

II. Be Sure To Be a Witness of Christ

Christ's Witness. Look up the word "witness" in your concordance! What is a witness? What is required of a witness?

A great missionary tells of his first attempt at a sermon. He had a learned discourse all prepared, but alas, during the discourse a young girl snickered at something he said. He forgot his speech entirely, and came down from the platform chagrined beyond words. Then something said, "You have felt Christ's redemptive power. Tell of that!" So there in front of the platform, he told the simple story of his experience of Christ. He said that his experience had taught him that Christ wanted him to be his *witness,* not his *lawyer.* All one needs to be a witness, is to know the facts to which he testifies. Not wealth, nor learning, but experience! We need not argue. William Carey relates that when he was an apprentice—this was before his conversion—he and another apprentice would talk religion. But the other man could not argue well. Carey said, "I always came out ahead in the arguments, but I knew in my heart that he was right." There is no argument for Christianity that cannot be argued against, but no man can successfully refute the evidence of a Christlike example.

Witnessing for Jesus is a command of Jesus. He does not suggest that if we care to, we may be witnesses. He commands us to be witnesses. "Ye shall be witnesses!" "Go ye into all the world!" It is not for us to argue whether the heathen need, or do not need, salvation. It is our responsibility to witness—beginning where we live and going out to the entire world.

Merchants spend millions of dollars on advertising their merchandise—autos, tobacco, or liquor, as the case may be. We spend at the rate of a few pennies apiece to advertise Jesus. The progress of the early church was possible because the disciples "went everywhere preaching the word."

What witness have you borne to Jesus this past week?

III. Be Sure of Christ's Power

"Unless the Lord build the house, they labor in vain that build it." Equipment, methods, plans, and committees are necessary, but sometimes they are like a great locomotive without steam, or an automobile without gas, or a body without breath. "Tarry ye . . . . until ye be endued with power from on high!" How did this Power come? They *gathered together* and *prayed* and the *Holy Spirit* came upon them and they *witnessed.* Whenever men do this, the power of God becomes manifest. So it has ever been. So it will be today.

This is the promise of the Father and of Christ. "All power is given unto me, go ye therefore!" So Paul went forth, and Carey, and Livingstone, and so, too, you may go forth conquering and to conquer.

IV. Be Sure of Christ's Presence

"He lifted up his hands, and blessed them." Read the parallel passages. So sure were they of Christ that even though he had disappeared, they obeyed him with joy continually. Just what was this ascension? Paul quotes the Psalms: "When he ascended up on high he led captivity captive, and gave gifts unto men." Are we not to believe that Jesus was so near to heaven that earth could not hold him, and so near to earth that heaven could not hold him? Jesus brings earth near to heaven. "In heaven making intercession" and yet "nearer than hands and feet."

Not weight, but wings. The ascension of Jesus teaches us that Christianity not a weight to burden us, but wings which we rise to heaven's heights. Jesus' ascension, the disciples we taught to look up and in that streng to go forth. They reached up to heav and out to man. Assured of his pr ence and certain triumph, they had co age equal to even danger.

VIEWPOINT OF YOUTH

By Colena M. Anderson

Who Can Bound the Mission Field?

When Judson went to Burma a Morrison went to China, the maps foreign mission and home mission wo showed distinct boundaries. Now the boundaries have disappeared and Chri tians work for world missions. A Ch nese student who became a Christian one of our mission schools, after comin to the United States said, "I came America thinking I'd find a nation Christians, but I find instead that on a few of the many people I jostle again on the streets go to church on Sunday and even some of these do not act as I' been taught a Christian should act."

When he tried to explain more in d tail, he spoke of his difficulty in findin a boarding place in a college tow Seeing a "Room for Rent" sign in window, he would ring the bell, but a soon as the landlady took one look a him she would say, "I have no room left."

On the other hand, in 1918, the write went to China expecting to find only few Christian Chinese and these mer "babes in the faith." I came away i 1932 after fourteen years of associatio with some of the choicest Christia spirits I ever have known; some of ther so advanced in their Christian faith an living that I learned from them rathe than acting as teacher.

A few years ago a young America boy heard Kagawa give a lecture. Late someone asked him, "Who gave th talk?" Quite simply and directly he re plied, "A Japanese missionary to Amer ica."

Power

The key text for today stops too soo for young people; it should include the rest of the verse. People think a "promise" is good, but "power" would be much better. "Endued with power!' Such words sound attractive. To mod erns a promise is to power what a one-horse buggy is to a one-hundred-horse-power automobile. Fire your class with a faith that they can receive power if they, too, will do what all noble souls have done—wait and pray in their own holy places, humbly, and earnestly seeking to know God's plan for their lives,

istantly and diligently studying God's rd, giving themselves in unselfish serv-, loving God and their neighbors, and every way possible keeping open the iritual channel through which power mes.

Walter C. Erdman, in a little book, *ore Sources of Power in Famous Lives*, ves convincing evidence that men and men in all walks of life have had the omise of power fulfilled in their lives. Clara Barton is a case in point (see ages 21 to 26 of the above-mentioned ook). The founder of the American ed Cross Society, through her transla- on into deeds of her favorite text, "All ings therefore whatsoever ye would that en should do unto you, even so do ye so unto them," was endued with power overcome innate fears. In her child- ood, shyness tortured her. She was fraid of people, "afraid to eat with thers, afraid to recite at school," and t last became ill from nothing but fear. lowever, in deep sympathy and loving ervice to her brother after his accident, he found release from her fear and fter that, all through her life, power owed into her and through her by the hannel of selfless service to others.

Andrew Jackson was a man of deep atreds. He hated the British. He hated he Indians. He hated his enemies—o much so that he won great victories n the War of 1812 and in the uprising f the Seminole Indians in Florida, in 818. However, in 1837, at the time of is confession of Christ, he won the reatest victory any man ever can win —the victory over a life-long spirit of atred. Then, indeed, he received power o overcome enemies that he never could ave conquered before.

Abraham Lincoln was endued with power to overcome great personal sorrow and soul suffering, and to fight against injustice and slavery for the preservation of the Union. One sentence from his naugural address is so pertinent to con- ditions today that we must say it over and over again in our thinking: "Intelli- gence, patriotism, Christianity, and a firm reliance on Him who has never forsaken this favored land are still competent to adjust in the best way all our present difficulty."

HELPS FOR THE SUPERINTENDENT

By Glenn H. Asquith

The School at Worship

THEME. Royal Ambassadors.

PRELUDE. "Londonderry Air."

(Suggestion: Select an older intermediate boy and girl to participate in this program.)

INVOCATION. "As pants the hart for cooling streams when heated in the chase, so pant our souls, O Lord, for thee, and thy refreshing grace. Amen."

OPENING SENTENCE. "Now then we are ambassadors for Christ" (2 Cor. 5: 20).

HYMN. "Stand Up, Stand Up for Jesus."

PRAYER. "O God, whose Spirit searcheth all things, and whose love beareth all things; encourage us to draw near thee in spirit and in truth. Save us from a worship of the lips while our hearts are far away. Save us from the useless labor of attempting to conceal ourselves from thee who searchest the heart. Enable us to look upon the love which has borne with us, and the heart that suffers for us. Help us to acknowledge our dependence on the purity that abides our uncleanness, the patience that forgives our faithlessness, the truth that forbears all our falsity and compromise. And may we have the grace of gratitude, and the desire to dedicate ourselves to thee. Amen." (Author Unknown.)

SCRIPTURE. 2 Cor. 5: 9-21.

HYMN. "I Love To Tell the Story."

THOUGHTS ON THE THEME.

We are the ambassadors of reconciliation. A broken relationship exists between God and man, and we have the glorious and responsible task of restoring that relationship.

Day after day the linesmen of the telephone companies climb the poles along the highways to renew broken wires. The two distant ends are perfectly attached at the terminals. One may be in a New York office and the other in a home in Jersey City. But somewhere along the way between those points an accident has occurred, and two fresh ends dangle in the breeze. A man in New York, and his wife in Jersey City may say "Hello!" ever so loudly, but there will be no answer. The broken wire prevents the message from going through.

This illustrates, after a fashion, the work that we are given to do as ambassadors of reconciliation. God's love reaches out to man, and man gropes after God, but fellowship is impossible because somewhere along the line there is a break caused by disobedience. We have the glad task of being God's linesmen to use the gospel as a connector of the broken ends. We go through the world crying, "Be ye reconciled to God."

SOLO. "I Am a Stranger Here."

POEM.

"Hark, the voice of Jesus calling,
'Who will go and work today?'
'Fields are white, and harvests waiting,
Who will bear the sheaves away?'
Loud and long the master calleth,
Rich reward he offers free;
Who will gladly answer, saying,
'Here am I, send me, send me?'
"Let none hear you idly saying,
'There is nothing I can do,'
While the souls of men are dying,
And the Master calls for you;
Take the task he gives you gladly;
Let his work your pleasure be;
Answer quickly when he calleth,
'Here am I, send me, send me!'"

—DANIEL MARCH

CLOSING SENTENCE. "Go ye therefore, and teach all nations."

CLOSING HYMN. "It May Not Be on the Mountain's Height."

BENEDICTION. Mizpah Benediction in unison.

THE UNIVERSAL CHRIST

By S. Arthur Devan

What gives us concern is that the message of the Ascension—the Universality of Christ—has not yet been fully grasped. Many modern Christians would be shocked if told that they did not believe it, but so far as practical evidence goes, it seems that they do not.

Sometimes they are ready to put the interests of their local church (which naturally has come to be very dear to them) ahead of the whole cause of Christ in their community. Sometimes they forget that other Christians are Christ's followers; they act as if the members of their denomination were the only Christians in the world. Sometimes they talk as though the only people Christ is interested in are white, English-speaking Americans of the middle class. Sometimes they will give their money to the local church, but say that they are "not interested" in foreign missions. They will lend their political support to national programs that do economic injury to other nations or that involve slights to the natural self-respect of people of other races. They will acquiesce in discriminations against Negroes and contribute to the mounting prejudice against Jews.

The fact is that we lack both humility and imagination. Because we are important to ourselves, we assume that we must be more important to Christ than are other people. Our imaginations are unequal to the task—or is it our hearts?—of realizing that Christ's love belongs to others as much as to us, and that the blessings which we enjoy were not given to us because of our exceptional merit, but are for the purpose of enabling us to carry out the Great Commission. If we are Christ's followers in reality, the lines of color, race, nationality, ecclesiastical affiliation, and economic status, will all fade away in the glorious light which streams from the risen and ascended Christ. As Holmes put it, our religion is not the flag we fly, but the rudder by which we steer.

The Book Browser

Books about youth and books for youths to read, come to the fore this month

IT has been some years since your humble servant, the Book Browser, went a-courting, but he remembers each least happening of those romantic, dream-filled days much better than he remembers certain prosaic things which happened only yesterday. Probably if he were forced "to tell the truth, the whole truth, and nothing but the truth," he would have to admit that there were times in his ardent wooing when he was at a loss for words. Probably there were times when he was as self-conscious as that love-smitten swain of whom Lowell writes in "The Courtin' ":

"He stood a spell on one foot fust,
Then stood a spell on t'other,
An' on which one he felt the wust
He couldn't ha' told ye nuther."

Your Browser's courting, however, ended so successfully, and the years that have passed have so amply shown the wisdom of his choice of a mate (or was he the one who was chosen?), that he now flatters himself by believing that he is something of an expert on the subject. He feels qualified, by his experience, to give advice to all and sundry who may wish it.

■ Consequently, it was not for his own enlightenment that he read *Youth's Courtship Problems*,[1] by Alfred L. Murray, but rather with a view to discovering whether or not it was a book he could wholeheartedly recommend to his young friends. He is happy to say that he found it to be such a book.

This book supplements in an important way the author's *Youth's Problem No. 1*. Concerning the need for such a book, he says: "To my mind there is but one way to decrease post-marital separation, and that is to increase pre-marital information. Where there is more judgment used early in courting, there will be less court judgment needed later."

Like *Youth's Problem No. 1*, this book is written in a friendly, informal style which is well designed to win and to hold the attention of youth. Long preachments and sanctimonious moralizing are avoided, and for that reason the advice given is all the more convincing. Needless to say, the standards of conduct which are upheld are those which are genuinely Christian.

The author is a Baptist pastor, and his book contains the wisdom gained from firsthand experience in youth leadership. The book, therefore, may be read with profit by pastors and other youth leaders who may wish to learn how best to counsel youth during their courtship days when their present and future happiness is so much at stake.

■ One of the most significant books concerning youth that has come to the Browser's attention in quite some time is *Introduction to Youth*,[2] by Erdman Harris.

Unlike the book mentioned above, this book is not intended for reading by young people themselves; it is for their leaders, and more especially for those who have progressed beyond the first steps in youth leadership. Dr. Harris does not thresh over old straw. He recommends no cheap devices, and he avoids implying that the problems encountered are of easy solution. Each issue is treated thoughtfully and fundamentally. This does not mean, however, that his book is abstract or tedious. On the contrary, it is exceptionally well written. It is vigorous, direct, and richly illustrated out of literature and present-day life.

Chapters 1 and 2 describe the contemporary scene and tell how present-day conditions affect modern youth. Chapter 3 (preachers please take note) tells how to make speeches to youth. Avoid the pitfalls here pointed out and the young people will not scrape their feet or laugh at the wrong place! Chapter 4 treats the newer teaching techniques in relation to youth learning. Chapter 5 deals with personal counseling and has an especially helpful section discussing how far one may profitably go in his zeal to enforce on youth his own beliefs and standards. Chapter 6, on guiding the search for a way of living, contains a helpful treatment of the problem of adjusting the older and the younger generations, and much oth material of equal importance.

■ Another book—one for the young pe ple themselves to read—is *Honest A swers to Honest Questions*,[3] by S. Ralp Harlow. Youth has many questions ask—questions about life and its mea ing, about religion and its reality, abo the morality and wisdom of many cu rent practices. Out of all those questio which young people have put to him he has conducted student conferenc and campus interviews, Dr. Harlow ha listed seventeen that are typical and e pecially urgent. He then indicates wh he has said in his endeavor to give thes questions a frank and sincere answer.

Dr. Harlow speaks and writes wit Christian conviction. He avoids dogm tism in his replies, however, for he know that youth resents it. Instead, he pr sents the facts as convincingly as po sible, believing that when this has bee done young people can be trusted to di play fairness and common sense in com ing to a conclusion.

A few of the interesting question treated are: Is It Ever Right To Tel a Lie? Should We Always Honor Ou Parents? Should a Protestant Marry Roman Catholic? Is Internationalisn Unpatriotic? Does Scientific Researc Throw Doubt on Religious Truths?

■ Your Browser has been saving the re maining space for mention of a smal book dealing with a subject which al too often has been neglected. It is en titled *Youth Work in the Rural Church*. Seven different writers have contributed to the book—all of them experienced workers in the rural church.

Obviously, the program of Christian education, if it is to serve adequately the needs of rural youth, must be somewhat different from the program in the urban church. This book furnishes an admirable introduction to the entire subject. After a general discussion of rural youth, his needs, and his relationship to the church, attention is given to "Growth through Special Projects," "Co-operation with Other Youth Groups," and "How To Secure Trained Leaders." The final chapter shows how old buildings may be made to serve present-day needs. One of the chapters is the work of Rev. Mark Rich, Field Representative, Town and Country Work, The American Baptist Home Mission Society.

This book may be used as a text for the First Series Leadership Education Course, Young People's Work in the Rural Church (Course No. 315*a*). If no class is available, either organize one or read the book at home for your own profit. I beg to remain,

Obediently yours,

B. BROWSER

Books Reviewed

[1] *Youth's Courtship Problems.* By Alfred L. Murray. Zondervan Publishing House, 1940. 208 pages. Price, $1.35.

[2] *Introduction to Youth.* By Erdman Harris. The Macmillan Company, 1940. 221 pages. Price, $1.75.

[3] *Honest Answers to Honest Questions.* By S. Ralph Harlow. Abingdon-Cokesbury Press, 1940. 105 pages. Price, $1.00.

[4] *Youth Work in the Rural Church.* By Mark Rich, Mossie Allman Wyker, Mary Heald Williamson, Ralph L. Williamson, C. I. Lau, Lilah Lenker Lau, and James D. Wyker. The Bethany Press, 1940. 112 pages. Price, paper covers, 30 cents.

All of the books reviewed on this page may be purchased from The American Baptist Publication Society.